Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

ENGLISHMEN have long had cause to congratulate themselves that the virtues of domestic life, for which their nation is remarkable, have nowhere been more happily exemplified than in the home of their beloved Queen. The glimpses from time to time afforded them of the inner life of the reigning family—the highest household in the land—have been all that the most pure-minded and the most kindly-hearted could desire. The mutual attachment of the Queen and the late Prince Consort was the basis on which was reared amongst their children that fabric of brotherly and sisterly affection which has called forth towards them the kindly feelings of all classes of society. The warm interest taken by the Queen herself in all that concerns the well-being of her subjects, has, no doubt, been one chief cause of her personal popularity; but another has been that simplicity of taste and feeling which has, in a special sense, led her to identify herself with them, in preferring, whenever practicable, a natural and homely life in their very midst to one of court pageantry and ceremonial routine. In her summer Highland abode, the chosen retreat of her recreative seasons, this preference has received its clearest and most pleasing illustration. Nor can we doubt that Her Majesty's love of simplicity and quiet has, since bereavement threw its shadow over her life, been deepened and intensified; and that to this cause must be ascribed that reluctance to appear in public, and to take part in state and other ceremonies, which by some has been visited with censure. To such it may appear strange and inconsistent that the Queen, shrinking from publicity as she so often seems to do, should nevertheless, as opportunities occur, herself draw aside the veil which would otherwise conceal the privacy of daily life, take her people into her fullest confidence, and acquaint them with her own and her children's inner history, their pleasures and pursuits, their sorrows, sympathies, and fears. Never has Her Majesty done this more impressively than in Mr. Martin's "Life of the Prince Consort"—a book which derives its chief charm from the materials so freely placed by the Queen at the disposal of the author. To us, however, there appears no incongruity in this. That same trust in and affection for her people which induce aversion to the ostentatious pageantry and courtly etiquette that would create a barrier between herself and them, equally prompt her to desire that they should be well acquainted with herself, understand her character, appreciate her motives, and so be qualified to feel and to express towards her that practical sympathy which is as much needed by the Sovereign as by the humblest and poorest of her subjects. We rejoice to believe that such sympathy is, towards Her Majesty, very largely entertained; and we are convinced that the perusal of this volume will tend greatly to deepen and increase it, affording, as it does, fresh and abundant proofs both of her confidence in her people, and her own personal claims on their affectionate regard.

The excitement caused by Mr. Gladstone's pamphlet on the Vatican Decrees shows, as yet, scarcely any symptoms of abatement. On the Continent, and especially

in Germany, the impression produced by it can hardly be described. But to whatever extent it may have enlightened the public mind as to the natural issues and results of Ultramontane principles, it has nowhere damped the zeal and determination of the Ultramontane party. Archbishop Manning himself is reported to have said that he is resolved to have absolute submission in the matter of the Vatican Decrees, and that those must be driven out of the Church who will not, in the most implicit manner, submit to its authority. An elaborate reply to the letters of Lord Acton is said to be in course of preparation, but the drawing up of a scheme of defence on behalf of the Ultramontanes as against the British Government is officially denied. It is now alleged that the crisis to which matters have been brought by the aggressive and irrepressible ambition of the priestly party had long been foreseen by English Roman Catholics, who apprehended that the time was not far distant when they and their ecclesiastical chiefs must come into collision. We know now, at any rate, that "Catholic unity," so called, is nothing but an empty boast. As has well been said, "Men make a silence, and then call it peace;" but let the silence once be broken, and it is seen that where unity was supposed to exist only discord and confusion reign. The lesson is instructive for all Protestants, and will certainly not be without its effects on Roman Catholics themselves.

No intelligent and thoughtful Christian will dispute the fact that in these days there is great and pressing need, throughout all the Churches of the British Empire, for a thorough religious re-awakening; for some special outpouring of the Divine Spirit, which shall make the followers of Christ, of every denomination, more alive to their responsibilities as His professing people; which shall not only quicken into greater vigour their own spiritual life, but enkindle in their midst intense and irrepressible desires for the conversion of their fellow-men. Amongst all our Christian organizations, all the societies for the direct or indirect promulgation of the Gospel, or for accomplishing those works of practical benevolence by which its spirit is exemplified, there is too often a lack of that very spirit which alone can animate and vitalize the whole. We want more of Christ's own love in our hearts, a deeper sense of the value of the immortal souls around us, and a more fixed and determinate resolve to seek, as the one great purpose of our lives, their everlasting welfare. The age is inordinately secular; fierce competition for the attainment of earthly good rage all around; the never-ceasing cry of "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" resounds on every side, and amidst the din and distraction thus excited, the still small voice which asks, "What is a man profited if he shall gain the whole world, and lose his own soul?" is, even by Christ's own disciples, scarcely heard, and to the world at large is totally inaudible. Under these circumstances, what is most imperatively required is that baptism from on high which, by revealing the powers of the world to come, shall make all things new; pouring fresh life through every section of the Church, and bringing those outside its pale to a joyful recognition of His claims upon their allegiance who loved them and gave Himself for them. It is, therefore, with no small amount of satisfaction that we hail the arrival amongst us of Messrs. Moody and Sankey, our evangelistic brethren from America, who, after being unmistakably honoured of God in effecting a marvellous work of conversion and revival in the larger cities both of Ireland and Scotland, have now commenced, in right earnest, their work of faith and love in England. Already have they stirred the heart and soul of Manchester, that great centre of commercial life and action, where, as in all other places they have visited, assembled thousands, in numbers almost incredible, hang upon their lips, listening with rapt and breathless interest to the joyful tidings of a Saviour's love. It is not

apassing curiosity, nor a transient feeling of excitement, that induces multitudes of people, of all ages and all ranks and classes of society, daily, and in the busiest hours of the day, to throng to overflowing such buildings as the Oxford and the Free Trade Halls, while two simple evangelists, not "with excellency of speech or of wisdom," but in language unadorned and plain, press home upon the consciences and hearts of their hearers their solemn obligations in respect of Christ and His salvation. We rejoice to find that the ministers of almost all denominations gladly extend to Messrs. Moody and Sankey the right hand of fellowship, hail them as allies, and are prepared to co-operate with them to the utmost of their power. None who have marked the course pursued by these evangelists, or noted the results of their labours in every city of their sojourn, will for one moment doubt that there rests upon them a special blessing from on high, and that this it is which makes their work effective. We are glad to learn that this month they will visit Birmingham and Sheffield, and that in February Liverpool will be the scene of their exertions. Every one of these cities is a centre of commanding influence; but to most of us, of course, the interest of their sojourn in this country will culminate in their four months' residence in London. The great commercial metropolis of the world will be the theatre of their evangelistic operations from March to June inclusive. It has already been resolved to raise a sum of 10,000*l.* towards the expenses of their mission, and the Agricultural Hall has been secured for the month of March. We hope and believe that that immense building, capacious as it is, will be full to overflowing, that the Christians of London will give to our devoted brethren a welcome not less unanimous than that which has gladdened their hearts in other cities of the empire, and that the results of their visit will eminently conduce to the glory of God and the eternal happiness of thousands.

In the Court of Arches, the judgment delivered by Sir Robert Phillimore in the case of Martin *v.* Mackonochie has been adverse to the Incumbent of St. Alban's, upon all the articles alleged against him, one alone excepted, that relating to the "undue elevation" of the paten and cup at the Communion. He has been suspended for six weeks, and condemned in all the costs of the suit, except those incident to the one charge which was pronounced "not proven" by the judge. Mr. Mackonochie is a well-known and old offender—one, moreover, of those leaders of the Ritualistic party who exercises his skill and adroitness in evading or outwitting the clearest stipulations both of ecclesiastical law itself and the courts by which it is enforced. Seven years ago the first proceedings were commenced against him, and in 1868 the Court of Arches found that he had illegally used incense during the celebration of the Holy Communion, and also that, prior to its administration, he had illegally mingled water with the wine. On two other charges—viz., the using lighted candles on the "altar," and bodily prostration before the "consecrated elements"—Mr. Mackonochie was acquitted, the judge deciding that the lighted candles were not contrary to law, and that "prostration" before the elements was an open question, or one within the discretion and direction of the Ordinary. An appeal on those two points, however, having been made to the Judicial Committee by the promoters of the suit, this acquittal was reversed, and, by an order in Council, both the prostration and the lights upon the table were alike declared to be illegal. Since then, the conduct of the Incumbent of St. Alban's has twice been the subject of inquiry before the Judicial Committee, with a view to ascertain whether due obedience had been paid by him both to the order above referred to, and to the prohibitions of the Court of Arches. On the first occasion he was admonished, and condemned in costs, for disobedience to the order in relation to prostration; on the second, he was con-

victed of two acts of disobedience—first, of having elevated the "wafer" above the level of his head; and next, of having then bowed himself before it. It was on this occasion that Mr. Mackonochie made the remarkable statement that he had "carefully scanned the monition and the Order in Council to see how nearly he could preserve the prohibited ceremonies, or how far he could obey the law of the Church without disobeying the law of the State!" It would seem that Mr. Mackonochie regards the Church and the State as in perpetual and inevitable conflict, and their "laws"—at least, on such matters as vitally affect the Church—as hopelessly antagonistic with each other! Under these circumstances, his one aim seems to be to reconcile his civil and his spiritual allegiance by complying with the letter of the law of the land without the least scruple of transgressing it in spirit! Truly, Ritualism makes us acquainted with some very singular operations of conscience in the breasts of its promoters! Mr. Mackonochie's painful attempts to obey conflicting laws did not, however, satisfy the Judicial Committee, and he was not only condemned in costs, but suspended from his duties for three months. Other issues had, meanwhile, been raised by the decision of the Judicial Committee in the celebrated Purchas case, and that decision having set forth as illegal many acts which formed part of the regular worship at St. Alban's, the proceedings which have just been brought to a close were instituted by Mr. Martin, the promoter of the former suit in 1867. By the judgment of Sir Robert Phillimore, the use of wafer bread, the processions of clergy and choristers around the church with banners, crucifix, and incense, and the singing of the *Agnus Dei* prior to the administration of the Communion, are all pronounced to be illegal. The remaining points on which Mr. Mackonochie has been condemned are those which the Judicial Committee have already, in the Purchas judgment, decided to be contrary to law. Two of these refer to the matters on which the action of Convocation is so shortly to be sought—viz., the distinctive Eucharistic vestments, and the eastward position of the celebrant. Mr. Mackonochie, in a speech delivered by him at a meeting of the Holborn Branch of the English Church Union, virtually affirmed that the Court of Arches was not a spiritual court, and that its authority therefore was not binding in the things of God. Had that Court decided in his favour, Mr. Mackonochie would not, we apprehend, have raised a doubt of its validity. But now he tells us the "spiritual court is in abeyance," and there is hence no lawful court which can pronounce "spiritual judgment" with any "spiritual force!" A most convenient assumption this for a clergy who are resolved to set all authority at defiance, and to be a law only to themselves! The judgment of the Dean of Arches has been appealed against; and therefore the sentence does not, for the present, take effect.

The visit of Bishop Colenso to this country has revived the agitating discussions so long rife in connection with his name. Three Bishops—those of London, Oxford, and Lincoln—having prohibited him from preaching in their dioceses, the excitement caused by these prohibitions had scarcely subsided, when the public were startled by learning that Dean Stanley had invited Dr. Colenso to preach in Westminster Abbey, but that this invitation had, by the Bishop, been prudently declined. It is but just to Bishop Colenso to state that his return to England was prompted by no theological or ecclesiastical motives whatever, his mission being simply to obtain from the Home Government redress for the grievances of the native tribes within his diocese—an object highly commendable, and in which we are glad to find he has succeeded. It was not, however, surprising that, being here, some of the advocates of "comprehensiveness" in the Church of England, or of a negative theology within her pale, should have invited him to occupy their pulpits. At Carfax, or the Town

Church, Oxford, a large congregation had assembled, and the prohibition was but just in time; the disappointment caused by it, however, was somewhat lessened by Dr. Colenso preaching in the afternoon at one of the College chapels, which are beyond the jurisdiction of the Bishop. In London, the audience at St. James's Chapel were equally taken by surprise, the monition of Bishop Jackson to Mr. Stopford Brooke having arrived too late to prevent the public announcement of a sermon by the Bishop from Natal. To preclude any possible collision between himself and his clergy in relation to Dr. Colenso, was probably the motive which induced the Bishop of Lincoln to take so unusual a step as to issue beforehand a circular to those within his episcopal control, warning them against Dr. Colenso by name, referring to his pulpit ministrations as "erroneous teaching," and apprising all whom it might concern that he must not be permitted to preach in any churches or chapels of the diocese till his errors were repented of. On the other hand, Dean Stanley justifies his invitation to the Bishop on the grounds that he is as much a Bishop of the Church of England as any member of the English episcopate; that the nomination of preachers by no means implies approval of all the views they may be thought to entertain; and that the prejudice against Dr. Colenso being (as he considers) too largely based on an almost total ignorance of the books he has written and the opinions he has propounded, it is desirable, in the interests of truth, of justice, and of charity, that such prejudice should, if possible, be moderated and restrained. It was, however, the Dean observes, chiefly on the ground of that special mission of humanity on which Dr. Colenso came to England, that he found it impossible to refrain from giving him the opportunity of speaking from the pulpit of the Abbey. With Dr. Colenso's theological views we can have no sympathy whatever, and we regard his position in the Church of England as an anomaly which no plea of "comprehensiveness" can justify; but it would be satisfactory were the zeal for orthodoxy, which, in special cases, and towards errors on the side of unbelief, is displayed by certain High Church prelates, equally manifested in relation to errors on the side of Romish superstition, from which, just now, the danger seems more imminent and general.

The last month has been notably distinguished by some startling passages at arms between the Imperial Chancellor of Germany and the Ultramontane party in the German Parliament. In attributing the late attempt upon his life to the enmity inspired by the persistent attacks upon himself of the priestly party in the State, the Chancellor must have known that, in the future, no policy of compromise was possible; that no bridge could be thrown across the gulf which hopelessly divides the Ultramontane party and its aims from the advocates of German unity and power. For the interests of Germany and Europe it is perhaps best it should be so; but Prince Bismarck brings a further charge against the party of the Pope, asserting that to their intrigues and influence ~~must be~~ ascribed the war of 1870 between France and Prussia; and proving that a Papal Nuncio had previously declared that to European wars and revolutions alone could the Pontiff look for the restitution of his rights. The accusations thus brought home to the Ultramontanes by the German Chancellor have been followed up, so far as the assassin Kullmann is concerned, by official statements in the Imperial *Gazette;* and one of the foremost Ultramontane senators, the editor of the *Germania*, has been arrested by order of the Government, and sentenced to twelve months' imprisonment for a violation of the laws in relation to the press. On this last matter the Parliament has almost come into collision with the Chancellor, justly regarding freedom from arrest, whilst the Legislature is in actual session, as one of the most important and fundamental privileges of its

members. A resolution deprecating the arrest of members during the session having been carried, on the motion of Herr Hoverbeck, it was rumoured that the Chancellor threatened to resign; and the consternation caused by this announcement led to the adoption, next day, of a modified decision, by which the Minister was simply "requested" to interpret an article of the Imperial Constitution as declaring illegal the arrest of any member during session without the previous sanction of the Parliament. Matters have thus been calmed down, and as the majority of the Legislature have no sympathy with Herr Majunke, the offending member, it may be presumed that we shall hear no more of Bismarck's resignation. As regards the Chancellor himself, the trial of Count Arnim has brought out into stronger relief than ever the boldness and the resolute and unflinching determination of the man. On this great trial the interest of all Europe is now centred, and the revelations it has called forth of the views of the German Government respecting the parties into which France is now divided, have awakened interest the most intense. They are highly important and attractive, as illustrating the conception formed by the German Minister of the true relations between Germany and France, his own feelings towards the conquered nation, and the kind of influence which he considers Germany should use, so far as it possesses any, in shaping and directing its future policy and destinies.

Politics across the Channel seem to have entered on a new phase since the meeting of the French Assembly. The resumption of the sittings of that body has been marked by an extraordinary display of forbearance and discretion. It appears as if, by the mutual consent of all parties, the discussion of all plans for the permanent "organization" of the Constitution and the Government, and of all irritating topics generally, were to be entirely avoided or postponed. Considering the state of opinion, and the relative strength of parties, both in the Chamber and the country, this course is undoubtedly the wisest to adopt. The Marshal-President, it is well known, is determined to retain for the full term the power entrusted to his hands; but no scheme for consolidating what is termed the impersonal Septennate, any more than one for organizing an immediate republic, would have the slightest prospect of success. The Committee on the Constitutional Laws will therefore, for the present, have an easy time, and the Assembly seems inclined to devote its whole attention to subjects social rather than political. One notable exception to this remark, however, was the debate upon the Education Bill, which, though not in itself a political measure, called forth strong expressions of antagonism between the clerical party and the Liberals. Notwithstanding the eloquence of the Bishop of Orleans, the Assembly has sanctioned "liberty of instruction," and a large majority has pronounced in favour of free universities, uncontrolled by the special authority or teaching of the Church. Next in importance to this legislative action is the motion again brought forward by M. de Pressensé in favour of liberty of worship, or of making that liberty of conscience which French law already recognizes something better than an empty name. His proposition, which, as regards religious meetings, abolishes the necessity of a previous authorization by the local authorities—an authorization often vexatiously refused—was carried by a large majority. The Extreme Right, as was natural, opposed the motion, and the Minister of Worship reserved to himself the right of proposing amendments in committee. It will be a great step gained for the cause of religious liberty in France should M. de Pressensé's measure be eventually passed. Public attention just now is mainly concentrated on Count Arnim's trial, and the revelations it affords of Prince Bismarck's inner thoughts upon French parties, politics, and prospects for the future.

Marshal Serrano has at length left Madrid, to take himself the command of the Army of the North—with the intention, it is said, of striking some decisive blow which shall put a final end to the Carlist insurrection. However this may be, he has been received by the army with great enthusiasm, and at Logrono paid a visit to the veteran general and statesman, Espartero—the soldier, of all others, most formidable to the Carlists in the days of old. Marshal Serrano's popularity in the provinces is doubtless greater than in the capital of Spain. In Madrid he is regarded as the leader of a party; in the well-affected country districts he represents the cause of order, freedom, and good government. For the sake of Spain herself, it is fervently to be desired that his expedition may be crowned with ultimate success.

THE HEROINES OF ENGLISH PHILANTHROPY.

BY ELIHU BURRITT.

THE strongest forces in nature are the stillest in action and least demonstrative in being. How imperceptible is the frost that gives to a quart of water, confined in a bombshell, the force of a pound of powder, to burst the thick concave of iron! These quiet but mighty forces have their correlatives and coequals in the moral world. If love is the sum and sun of God's attributes, how slowly, gently, and almost imperceptibly it permeates human society, expands and softens human hearts, quickening their best sensibilities for work of its own kind!

The woman-power that is now working in every department of Christian labour in Great Britain, illustrates the boundless capacity of these quiet and gentle forces against the strongest holds of sin and misery that can face the light of civilization which, though cased with granite or iron, yield to the permeating process of that power. Nowhere else has that power been developed to such capacity and variety of action; and it is worth more to the masses of mankind than all the political achievements or programmes that are monopolizing the attention and history of this present living world. The woman-work in England must become the work of every land and race that would overpower the worst evils that afflict its society.

This woman-work in England has produced a literature which ought to be republished and read widely throughout the Union. The volumes that record its history bear no sensational, but truthful titles. How many Christian women in America have read in their homes, and in face of the vices and evils they deplore, what Miss Marsh says in her "English Hearts and Hands," or Mrs. Wightman's "Haste to the Rescue," and "Annals of the Rescued"! These books show the spirit, aim, and first-fruits of a work which is now enlisting the best sympathies and personal devotion of thousands of ladies in England, of refined culture and of high social position. And next to the grace of God in their hearts is the grace of this very culture to fit them for the work; for it gives their hand, and voice, and eye a touch that the most ignorant, hardened, and vicious cannot resist. Indeed, these combined graces of spiritual, mental, and social culture are the very vital forces that give such power and success to the movement.

Every reading American man and woman has heard of Florence Nightingale, and what she did in the Crimea. Perhaps many have seen her photograph, surprised to notice what a thin, frail, delicate creature she is, and wondering that she could go through such harrowing scenes of human suffering, and do such work for its relief. I wish the photographs of other heroines of English philanthropy could be introduced into all the albums that grace the centre tables of American wealth and fashion. They would show what weak things of this world have been chosen to ordain the strength of Christian faith against the worst evils of society. Every one of these workers,

so feeble in flesh and blood, has made a history which would fill a volume worth a dozen of the best novels of the day. I should like to interest the reader in the unwritten history of one of these workers.

Mrs. Wightman's "Annals of the Rescued" gives the details of her remarkable efforts among the working classes in Shrewsbury. While spending a Sunday in Cambridge, I referred to the book, and expressed much admiration at the labour it described, and it was told me, to my pleasant surprise, that a work of equal importance was being carried on in a populous suburb of the city by the daughter of one of the college professors, and that she held a meeting, that very evening, of working men. I hastened to the building and took a seat by the door, where I could see as well as listen. The scene was one which few congregations ever presented. At the desk of the long school-room sat the young creature, hardly twenty-five years old, a delicate, fragile thing, born and moving in the highest circle of refined society, and dressed as if it were before her there, in the rough-faced audience of five hundred working men who filled the room. These she had, as it were, led by the hand out of the very dens and lairs of poverty, ignorance, and vice. Two by twos, and three by threes, she had brought them out of these living graves, where they had been bound and tormented by the worst fiends of that legion of evil spirits which our Saviour drove out of the poor man in Scripture. They could not but follow when that voice so tender, and that hand so gentle, touched them in their bonds. And here were five hundred of them sitting before her, clothed and in their right mind, looking up meekly into her face, as if it were the face of an angel. And it was to them a better face than any angel ever showed to mankind. It was all alight with the glow of tender sympathy with their human conditions, with a sentiment no being could feel who had not tasted the varied draughts of human experience. And as she stood up and looked into those sunburnt, hard, swart faces, many of them bearing scars of the vice and misery from which they had been uplifted, she spoke as never man spoke, as never man *can* speak, as only such a woman's heart, and voice, and eye could speak.

I have listened to the most eminent revivalist preachers in America, and to many of the most impressive ministers in England; but I never heard an address more calculated to melt an audience of common men than hers, and I never saw an audience more deeply moved. In diction and argument it was beautiful and powerful, but in fervour and pathos it was indescribable. I cannot recall a passage entire; but one I shall never forget, for the touching pathos of its utterance, and for the effect it produced on the congregation. She had alluded to the case of Rush, the murderer, who was once so impressed with religious convictions that his stout frame trembled from head to foot under his minister's preaching; but he had put aside these impressions, and turned away into the awful crime that brought him to the scaffold. His minister, at its foot, had said to the impenitent criminal, "Farewell for ever!" Having dwelt upon the course and end of the murderer—once so near the threshold of salvation—she said, with the deepest emotion, "I have been thinking all the week of you costermongers, and of you coprolite diggers, fearing that you might be thrown from your carts or buried under an avalanche of rocks, and that you would be brought to your homes with your bruised and broken limbs. And whom would you send for first? Why, for me, of course; and I should go to you, and find your weak, distracted thoughts too feeble and too wandering to take hold of God and Christ, and I should bury my face in the bed-clothes and say, 'Farewell, for ever!'" The best painter, with a thousand strokes of his pencil, could not betray a more vivid and touching scene than these few simple words pictured before the eyes of those working men, and scores of them filled with tears they could not conceal. The last passage of her address was more affecting still, for the voice, feeling, look, and

motion of the speaker. Stretching out her thin and trembling hands towards the hundreds who had hung their hearts on her lips, she seemed to throw her whole soul into this utterance, as if it were to be her last to them: "Brothers, come! Lay your hands in these feeble ones, which have been so often wrung in secret prayer for your salvation, and let us all go home together to our Father's house!"

But the life-work of this delicate young woman was not confined to such fervid and melting eloquence at the desk. It was not alone the distant heaven above to which she laboured to lift and lead them. Her sympathy and sleepless watch for them in these lower walks of life were equally tender and devoted. What she felt and did to this end she thus describes in a letter which I received from her, soon after the meeting referred to, in answer to some expression of admiration at her work:—

"Of course it is very exceptional work for a woman to do; but my excuse is that our rough Barnwell men could not be got at by ordinary means, and were living without God and without hope, until, in love for my Redeemer, I tried to gather them together. The results are, indeed, wonderful. Many of the vilest are now devout men, full of the Holy Ghost, my especial pride and joy being, I think, 'the Devil of Barnwell,' for such was he called for his outrageous wickedness. He is now invaluable as a missionary among the worst—never, strange to say, having once swerved from the narrow path that leads to life, after he first started. Still the fact remains of 80 public-houses to a population of a little upward of 3,000; that is to say, a public-house for every forty persons, including women and children. So we are determined at once to begin to collect funds for a small Working Men's Hall, which shall afford them society without sin, and recreation of mind without ruin of soul; for these men have noble stuff in them when once they get the grace of God in their hearts."

If ever "*laborare est orare*" is true, it is so with such work and workers. This young woman had the greatest repugnance to any publicity given to her efforts. When writing a little book on this woman-work in England, the proceeds of which were to be given to her enterprise, she insisted that I should neither mention her name nor the name of the town in which she was labouring with such devotion and success. Still, she could not hide so much light made in darkness under a bushel. It would and did get abroad, little by little. Her appeal for help to private circles was responded to most generously. Instead of a small hall, a large and elegant building was the result—a veritable working men's club-house, as well as hall—where they could and did enjoy all her heart could wish of "society without sin, and recreation of mind without ruin of soul." But she never was permitted to speak in the large hall thus built at her appeal. Her flesh and blood failed her at the moment of this consummation. Her voice, so eloquent and inspired, was stifled by disease of the throat. For several years she has been living by the sea, an invalid, plying her pen to do a little of the work her tongue can no longer perform. All the little books she has written in these years of prostration and suffering she has consecrated to the same mission of benevolence. One whom her example led into the same field of effort, in a letter just received, thus refers to her tireless labours of love: "I went with my family to Freshwater, and there, to my pleasure, found Ellice established. She was busy writing—*slaving* for Miss Robinson; and I was finishing a little story in aid of the Blind School. Her devotion so worked on me that I have been obliged to do a little for Miss Robinson, too." And who is Miss Robinson, and what is her work? This she is, and does: "She herself fights a daily battle with pain and weariness, which has few parallels in the annals of even sainthood, since she suffers from spinal curvature that would condemn most women to an invalid couch, and is only enabled to do her active work by the aid of a steel support—a strange armour in which to go

forth to such conflict—a war with evils before which the stoutest heart and strongest frame might alike fail. But to this conflict her whole energies are devoted, and, living after this manner, for such a purpose, it is not likely that she can fail in what she undertakes." No; it is not likely she can fail, as the young lady thus "obliged to do a little for her" writes and believes. What is it this young lady, upheld on her feet by steel support and fighting such battles with weariness and pain, has undertaken to do? Only to establish a "Soldiers' Home and Institute at Portsmouth," that great military and naval port, "where there are one thousand beer-shops and gin-palaces offering to the soldier all the temptations to which he most easily yields, and where there is not a single place to which a decent, sober man can go for innocent refreshment and recreation." Such is some of the woman-work now going forward in England, and such are many of the workers engaged in it.—*New York Independent.*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, December 17, 1874.

MISBELIEF AND UNBELIEF.

"France in danger!" cry the Ultramontanes; "ever more in danger. Let us unite with every prayer, every novena, every penance, to implore the mercy of the Sacred Heart and the compassionate protection of the Immaculate Virgin in favour of our poor France, so guilty, so blind, so infatuated in her Liberalism. . . . In the great festival of the Mother of God, in the nineteenth century (the 8th of December, day of the Immaculate Conception), the Virgin Mary appears in all the majesty of her innocency, in face of universal corruption, which more and more invades mankind, deprived of its faith by antichristian revolution; and in the almightiness of her holiness, in face of Satan, the prince of this world, whose head she crushes—*i.e.*, his principal organ, Antichrist. In truth, the revolution is preparing the way for Antichrist, and it is by the immaculate Virgin, the humble and gentle Mary, that the faithful of the latter times will triumph over the great beast. We who have yet but to resist antichristianity, let us rally around Mary like children around their mother; let us take the communion in honour of the most pure Queen, whose glorious privilege was proclaimed twenty years ago by the holy Pontiff, Pius IX. Let us pray for the deliverance of Rome and the Church, and for the raising from the dead of our sad and beloved France, who, notwithstanding her follies, has never ceased to be the realm of the Holy Virgin."

Strange remedy this, which, by diverting attention from the one true God and Jesus Christ, throws the nation off the line, and hurries it down into the abyss from which it fain would save it! In France—where, as is justly remarked by a journal, the Reformation was sufficiently extirpated to leave no appreciable trace in the national mind—Catholicism has as its adversary, not Protestantism, but mere worldly ideas—the lay common sense of the people untempered by faith. Unbelief and infidelity now live and thrive in the open day; no spiritual tyranny compels them to work underground. Visibly they progress, enlisting talent, strength, and every energy. The attractive power is such, that, in horror of the soul-destroying system of Rome, even Christian men are approving fine but flimsy theories, and being drawn into the vortex. The new power in rapid formation is the "religion of the future," from which the Bible is rejected and Christianity erased.

Many a time have we mentioned the advance of this awful power, but now thinking men are awaking to the fact; for visibly the revolutionary power is ever more rapidly mustering its forces. That Rome will excite revolutions in hope of regaining power by playing upon the fears of men, as she has done before, is no secret to any one; but still there is need to be forewarned, lest, in zeal, against antichristianity, the Christian should seek fellowship with Rome, as in Britain; or in his zeal against Rome, he should be sucked down by the whirlpool of plausibility, as in France.

STRIFE IN THE REFORMED CHURCH.

It is fearful to see our Rationalists going further and further into scepticism. They are changing the ground of discussion from principles to the one question of authority in

matters of faith; while the Orthodox arguments are chiefly based on the one point of strict legality. Bitter is the strife, and wearying to the spirit, on both sides. Could the tie be snapped, each would be free to carry on the work they are engaged in; but a mutual consent to act apart is further off than ever, it would seem. The political press has given its various versions of these divisions, greatly to the detriment of Protestantism. The elections of three Orthodox members to the vacant seats in the Paris Consistory are satisfactory. The Liberals advocated abstention.

PASTOR BERSIER'S NEW CHURCH.

Much attention has been drawn to the great innovation made (partly, it is said, under the inspiration of Father Hyacinthe when in Paris) in the form of Protestant worship in the Chapelle de l'Etoile. This new church was opened by Pastor Bersier last month, and was crowded. The innovation is in the form of the building, which is that of a cross; in the stained-glass windows, representing our Lord's birth, death, and resurrection, illuminated at night; in the altar and cross upon it; and in the chanted liturgy. The minister wears a gown and bands. His oratorical powers were splendidly exercised on the perpetuity of Christianity. All agree in this, but great diversity of opinion exists as to the choir-chanted liturgy; Protestants in general disapprove, and Romanists come to hear the preacher, and think it strange he should imitate Rome in the form of his prayers. It is, however, an experiment several were very anxious to see tried on a large scale; those on a small one have hitherto failed in Paris. The trial will now be a fair one, and on the most favourable conditions, as made by a favourite and deservedly popular preacher.

REVIVAL BLESSINGS.

But now we turn to the hopeful side. The little cloud of blessing we described last month is rapidly enlarging. True warmth, light, and holiness are springing up in various places. The Montmeyran conferences were fraught with more blessedness than those of Paris; there was more preparedness of heart, more expectation, and more freedom from conventional restraint. Hundreds came from town and country, and received more than they came for. A young man is mentioned who, after the first meeting, resolved not to receive the blessing alone; he spent half the night in walking to his village, and the other half in walking back with his relatives. Others came on foot from twenty to even forty miles. The thirst excited by the blessing of God on evangelistic efforts, circulation of tracts and the Scriptures, added to, here and there, faithful pastoral ministration, is too ardent now to be satisfied with anything else than the living stream.

Montmeyran has for many years been a privileged place, where the Gospel has been in the National Church from time immemorial, and a degree of life, which has kept it free from party spirit, has shed a little radiancy around. It is a few miles from Valence, in the Drôme. There is no little spiritual warmth and tendency to revival in many districts of the Drôme, and of the Ardèche and Haute Loire. Fifty-two pastors of various denominations, and from many parts of France, assembled; hospitality was open-handed. Meetings were crowded, especially in the evening, when the church overflowed with 1,500. "These four days entirely devoted to the study of the Bible, prayer, self-examination, and thanksgiving," writes Matthieu Lelièvre (in the *Evangéliste*), "will leave in our religious experience indelible traces. We declare, without exaggerating, that we never saw or experienced in our past life anything to be compared with what God wrought in these assemblies. We were not there to study sanctification, but to receive it; not to find an abstraction, but a living God. The Bible had its pre-eminent and right place. There was no light binding up of an unsearched wound. The Holy Spirit produced humiliation in our hearts. Silent, quiet tears flowed at the feet of Jesus. Sins were confessed openly. Pastors humbled themselves before their brethren, and one, in the name of others, made confession to God, and implored his grace. The secrets of many hearts were revealed. Scenes such as were probably witnessed in the upper room at Jerusalem took place. The breath of life was passing over souls, and giving them life. We have rarely seen meetings where such a spirit of prayer was poured forth, and times of silent prayer were peculiarly blessed. Before the close, many stood up to testify to the glorious change wrought in their experience." "The Lord sent his Holy Spirit," says Pastor Farjat; "not an influence, nor a measure of the Spirit, but Himself; and He brought to our remembrance the things of Christ, and made to each one of us a personal application of them, giving us the principle of a new life—viz., 'all from God, and all to God.'" "A capital and primary Bible truth, forgotten hitherto by most Christians," says Pastor Brocher, "was brought vividly forward—namely, that holiness, as well as righteous-

ness, is obtained freely by faith in the Lord Jesus. We were witnesses not of meetings only, but of a work of God in the heart." Every journal has correspondence giving an account of these wonderful days, at the close of which Pastor Theodore Monod, who presided, received imposition of hands for the special work of an evangelist, which he has accepted from the *Mission Intérieure*. The will of God having been clearly manifested, he had consented to relinquish his church in Paris to devote himself to itinerating. He has already received many calls from various churches to visit them.

The return home of the pastors and others whose spiritual life has been revived and energized, has been marked by most happy results to their churches. Were it not too sacred, I might make many of your readers' hearts rejoice by details which have already given joy in heaven. One of the Paris brethren thus revived went to Geneva, and the result was two or three similar days with most blessed results. Private accounts show us Christians awakening in all parts.

Surely the Lord has heard the feeble cry and seen the tears of his children who wept and mourned over France and Switzerland, and He is mustering his army ready for the onset of the foe; for let none delude themselves with the thought that days of peace and prosperity are at hand. The Lord is calling to his Bride to make herself ready, to the wise virgins to trim their lamps, for days of darkness and trial draw nigh; but the Lord is at hand.

The Week of Prayer for young men was kept in Paris; meetings, morning and evening, were fairly attended. Results of conversion are hopefully rejoiced in, especially at the Theological Preparatory School at Batignolles.

GERMANY.

[From our own Correspondent.]

——, Prussia, Dec. 19, 1874.

THE MONTH.

The last month has been rich in political events; everything connected with the trial of Count Arnim has created immense interest, and the antagonism between Prince Bismarck and the Ultramontanes has found expression in one of the most noisy sittings of our German Parliament. But nothing of importance has happened in the religious world. The excitement among the clergy about the new marriage ritual has not yet subsided, and a recent circular letter of the High Consistory will not effect much change. Threats of punishment are not the means to overcome opposition in spiritual matters. I shall revert to the question in my next letter; perhaps then the Synods will have assembled. The Government has stated, in answer to a petition, that the preparations for this were going on, but that it had not been possible to complete them at that time. Now it is expected that the Synods will assemble in January.

The German correspondent of the *Guardian* writes on the 12th ult. as follows:—

"The Parliamentary week ended appropriately last Saturday with another notable speech of the Chancellor's against the Papal power. The vote which has been regularly taken in the Reichstag for the Embassy at the Vatican Court—although, since the refusal on the part of the Pope to accept Cardinal Hohenlohe as Ambassador, the post has not been filled—was this year withdrawn, and therewith the last political cord between Germany and the Curia is severed. It was evident, as a matter of common sense, that the vote must eventually be rescinded, yet none the less does its actual withdrawal appear to mark a complete estrangement between the two parties. As such, the Ultramontane deputies acknowledged it, and Dr. Windhorst warned the Reichstag that it was the war of the Titans against heaven which the German empire had undertaken. Bismarck then proceeded with what he called his "customary openness" to explain the reason of this change of position. Eighteen months ago he had said that the continuance of this vote would be as the holding out of an olive-branch; but now times were changed, and if he adopted the same position, his motives would be misunderstood. There was no longer either confidence or hope in a renewal of peaceable relations. As a means of conciliation the maintenance of the vote was now valueless, for "so long as the head of the Catholic confession puts forth claims and occupies a position which is absolutely irreconcilable with the administration of every well-ordered state, and every state that will submit itself to him is compelled to pass under a Caudine yoke, and to give up its own independence—so long as the head of the Romish Church upholds and supports those of its servants who are subjects of a state of the German empire in their rejection of the laws of their

country—yea, even demands this rejection from them on oath as a matter of duty,—so long is it the duty of the German empire not only not to acknowledge a power which puts forth such claims, but also not to expose herself even to the suspicion of wishing in the future to make this acknowledgment until such claims shall be in some way or other withdrawn—claims which are impossible of acceptance by every well-ordered State system." In proof of the combative and aggressive spirit of the present Papal Government, the Chancellor quoted a saying of the Nuncio at Munich before the French war, Mgr. Meglia: "We can no longer give admittance to accommodating principles; nothing can help us so much as revolution." The correctness of this assertion was afterwards vouched for by the Wurtemburg Minister, Baron von Varnbühler, who added an amplification of this saying of Meglia's: "The Catholic Church gets her rights only in America, to a certain degree in England and in Belgium; revolution can alone help the Church."

DEATH OF PROFESSOR TISCHENDORF.

On the 7th ult. died Constantine von Tischendorf, Professor of Theology and of Biblical Palæography at the University of Leipsic. The great biblical scholar was born on Jan. 18, 1815, and studied at Leipsic from 1834 to 1838. Two years later, when he was practising there as "docent," the Saxon Government sent him out on a tour of investigation of biblical MSS. and VSS.; and Tischendorf visited France, England, Holland, Switzerland, Egypt, the Holy Land, and the monasteries of the Sinaitic peninsula. In 1849 and in 1859 he visited the East again. On the latter occasion he was assisted by the Russian Government, and then he discovered the *Codex Sinaiticus*, which was published in 1862 by Alexander II. Tischendorf again visited England in 1865, and Oxford and Cambridge gave him their honorary D.C.L. and LL.D. For some time past the great scholar has been ailing, and repeated attacks of paralysis made it evident that the end was not far off.

BOHEMIA.

FEMALE EDUCATION—CHRISTIAN TRAINING FOR TEACHERS.

Our pages have frequently made mention of the two Bohemian girls alluded to in this letter of Pastor Wenzel Schubert's, subjoined. These two interesting young women constitute the very first Protestant native Bohemians educated as teachers in Bohemia itself. This letter of Pastor Schubert gives a gratifying account of them; and his own letter is a striking specimen of progress, since a year or two ago he knew nothing of the English language. We print it without correction to show the exact fact:—

Krabschitz, Nov. 5, 1874.

My dear Sir,—I am very much obliged for your great kindness concerning many, many helps bestowed to my institution, and particularly that you have made possible the education of the both girls, Mary Nicek and Lidmila Medacek. I cannot express my hearty gratitude to you otherwise than in telling you something about the both dear girls. Mary Nicek is placed as teacher in my institution, since this new course (since the 15th September) of it, and I have the great pleasure of being able to say that she is a very skilful and qualified teacher in generally; and, what is more worth, she is, by her Christian sense and mind, a very good qualified teacher for *my* institution. I was in the greatest perplexity already. We have not only no *Christian* female teachers, but in generally we have none of them at all in our Bohemian Church. Last year I was obliged to teach myself. I am sure, my dear Sir, you would admit the impossibility of a good success in an institution of which the director is employed five or six hours daily with teaching, and two or three hours daily with correcting the lessons of the pupils. Both direction and teaching were then to become very imperfect. And because I have besides very much to do with the preaching-stations, sometimes I did not know what to do in the first place. Mary Nicek is a very saving for me and for the institution, and it was the highest time that she may finish her studies. I cannot be thankful enough to you, dear Sir, for your kind interest in this my work. Lidmila Medacek is still at Prague. She is now in the seventh annual course of the seminary. My hope of her is the same good one as of Mary.

What I fear is, that one of the girls, or both, could marry. It is true it would be no ill-luck in generally. I wished, however, that all Bohemian husbands had such wives as the both girls are to become if married. I think also that if we could give or procure such wives to a great deal of the Bohemian bridegrooms, it would be the most influential and successful evangelization. But at present, as to my institution and as to the work which I

am aiming at, it should be a great calamity. We are in want of good Christian female teachers. I cannot lay stress enough upon what I said already: we have no Christian female teachers at all. The continuance and the further existence of my institution depends of the erection of a good Christian female seminary, out of which are hoped to come good Christian female teachers. Without such an establishment, my institution were to die of a phthisis of want of its own labourers. This is the first which I am aiming at. With all this, however, I do not say that the future seminary should educate teachers only. We need the other labourers—for example, Bible-women, etc., and well-educated females in generally, for families and for several kinds of the evangelization work, as much as the teachers. I would signify the first and the most wanted intention only, which is, as to the female labourers, to be realized at first, and without which we meet with hindrances in our Bohemian evangelization work that would be almost impossible to be removed.

According to our Austrian laws, Mary Nicek, having finished her studies, must have a practice as a practical teacher for two years, and then she shall be admitted to an examination of seminary-teachers. Lidmila Medacek will make the first examination, which Mary Nicek passed already, the next year in July; and then she must be, like Mary Nicek, a practical teacher for two years, to become admitable to the same examination of seminary-teachers. In the meantime, I would like to make all necessary preparations for opening the seminary. This must have four annual courses, but there is a possibility also to have two only. In such a case the pupils who intend to become teachers must be two years in every annual course. Thus, the both girls are a good help to make the seminary easily possible. Therefore, I expect hopefully to be soon able to erect it.

Dear Sir, you have been so kind to help me till now, and so make possible the education of the both girls. I am very obliged to you. God bless you! Your great kindness makes me so bold to tell you also about the expenses of the girls. I received for the last year 20*l.* from you and 10*l.* from the committee at Edinburgh; but the expenses amounted 50*l.* The school year begins always on the 1st October, and finishes on the 31st July. Till this day I paid the 50*l.* for the both girls. Since the 1st October is Lidmila Medacek at Prague anew. The expenses for her, during this school year, shall amount 25*l.* surely. I was obliged to give 120 fl. to her instantly. Therefore I am in a great want of money. I entreat you, my dear Sir, for not being displeased when I request you very much to be so kind and to help me again.

Hoping that you will surely understand what I would like you to know, though my English may be very insufficient to express the feelings of my very heart, I ask the blessing of our Lord on you, and am, with my best regards, very truly yours,

WENZEL SCHUBERT.

Rev. Dr. Blackwood.

AMERICA.

TRIENNIAL CONVENTION OF THE EPISCOPAL CHURCH.

The Convention of the Protestant Episcopal Church, at its recent meeting, occupied three weeks in exciting discussions upon subjects of vital interest to that communion. The New York correspondent of the *Guardian* writes: "Eight days of the time were occupied with the case of Dr. Seymour, and a good deal of the rest of the time was taken up with the discussion of the canons on ritual, the hymnal, and baptismal regeneration. The subject of Ritualism was long and ably discussed, and with more moderation than might have been expected. The speech of Dr. De Koven (almost the sole representative of the Ritualists at the Convention) was admitted by all, even among the most severe of his opponents, to be the most masterly piece of eloquence delivered during the session; but all the learned doctor's eloquence and impressive manner could not turn the opinion of the House, and the canon was passed by an overwhelming majority. Possibly this expression of the House may have given encouragement to the extreme Evangelicals, who were about to make an onslaught on the Baptismal Service; if so, they were doomed to disappointment, and Dr. Vinton and his friends were shown as clearly as Dr. De Koven and his party, that the House was no more prepared to sanction ecclesiastical sins of omission than sins of commission. The proposals of Dr. Vinton's party were to permit any minister who might have conscientious scruples to leave out the two prayers after the baptism of the child in which the word 'regenerate' occurs, and to substitute for them the Collect for Easter Even. Some sharp speaking followed, and

Dr. Fulton, the delegate for Alabama, and one of the ablest amongst the speakers, in a very few words lashed the advocates of the measure severely, and said they were welcome to join Bishop Cummin's party if they thought fit. The resolution was finally defeated by an overwhelming majority. The revised hymnal was, after a good deal of severe criticism, adopted as the only authorized hymn-book to be used in the churches. Dr. De Koven complained of the small number of hymns by American authors, there only being twenty-two out of about 500."

The case of the Rev. Dr. Seymour, mentioned above, had reference to the confirmation by the Church, assembled in Convention, of that gentleman's election to the office of Bishop by the diocese of Illinois. The vote was taken by dioceses, and on the ground of his leaning towards Ritualism he was rejected.

The House of Bishops concurred in the following canon, after making two alterations, as stated below, and with these alterations the canon was finally passed. Clerical ayes, 38; nays, 2. Lay ayes, 28; nay, 1:—

"Resolved (the House of Bishops concurring)—That the following additional section be added to Canon 20, Title I., 'Of the Use of the Book of Common Prayer':—

"Sec. 2. [1.] If any Bishop have reason to believe, or if complaint be made to him in writing by two or more of his presbyters, that ceremonies or practices during the celebration of the Holy Communion, not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, have been introduced into a parish within his jurisdiction—(and, as examples, the following are declared to be considered as such:

"*a.* The use of incense;*

"*b.* The placing, or carrying, or retaining a crucifix in any part of the place of public worship;*

"*c.* The elevation of the elements in the Holy Communion in such manner as to expose them to the view of people as objects towards which adoration is to be made;

"*d.* Any act of or adoration of or towards the elements in the Holy Communion, such as bowings, prostrations, genuflexions ['and all other doubtful practices' inserted by the House of Bishops], not authorized or allowed by the rubrics of the Book of Common Prayer),—it shall be the duty of such Bishop to summon the standing committee as his council of advice, and with them to investigate the matter.

"[2.] If, after investigation, it shall appear to the Bishop and the standing committee that erroneous or doubtful doctrines have in fact been set forth or symbolized by ceremonies or practices not ordained or authorized as aforesaid, it shall be the duty of the Bishop, by instrument of writing, under his hand, to admonish the minister of the parish to discontinue such practices or ceremonies; and if the minister shall disregard such admonition, it shall be the duty of the standing committee to cause him to be tried for a breach of his ordination vow. Provided that nothing herein contained shall prevent the presentment, trial, and punishment of any minister under the provisions of Section 1 of Canon 2, Title II., of the Digest.

"[3.] In all the investigations under the provisions of this canon, the minister whose acts or practices are the subject-matter of the investigation shall be notified."

The debate which preceded the adoption of this canon was opened by the Rev. Dr. Fulton, of Alabama, who introduced it to the Convention. He adverted to the deep-seated feeling of uneasiness in the Church, and remarked that its source lay in less than a dozen churches, called Ritualistic. He went on to say that matters of mere taste were not the cause of the excitement. It was said that ritual practices which had been introduced had a doctrinal purport, and so far from that being denied on the part of those who had carried on certain ritual practices, it has been openly proclaimed, and indeed has been made their only excuse for disturbing the peace and quiet of the Church by the introduction of such practices. "There is something touching the doctrinal character of ritualistic observances that touches the very roots of our manhood. It is this, that while no man will object to a priest of this Church, within the lawful limits of doctrinal freedom, preaching what he believes to be the truths of God, yet we do want him to preach it in words; we want him to stand upon his feet, as has been nobly done to the knowledge of this body, and to say what he believes; not to make women and children believe it without ever having heard anything said. That is the thing that really, I think, has troubled our Church people most, that their doctrine has been in danger of being invaded by indirection, and that, too, by men who would shrink from open expression of that which they were thus seeking to teach."

* Omitted by House of Bishops.

Home Intelligence.

NOTES OF THE REVIVAL IN DUBLIN.

The two or three last days spent in Dublin by Mr. Moody and Mr. Sankey were of surpassing interest. They were felt by thousands to be days of wonderful power, and there is reason to hope that they will be productive of much permanent good.

Before the visit of these honoured men to Dublin, a committee was formed to arrange for the services and superintend the proceedings. This committee was composed of ministers and members of all Evangelical denominations; and the members of this committee worked nobly, and assisted Mr. Moody and Mr. Sankey with untiring energy during the whole time of their stay.

As week after week passed away, the good work seemed to progress with even increasing interest and power. Many flocked to the meeting from various parts of the land far distant from Dublin. Perhaps it was this circumstance that first suggested the thought that if the ministers of the several churches throughout Ireland could be brought to Dublin to witness and participate in these times of refreshing, they might carry back the holy fire and the spirit of revival to their several spheres of labour. Accordingly, the committee drew up and despatched a circular to all the ministers of all the Evangelical Churches in the land, inviting them to Dublin. At the same time the Christian people of the city and suburbs, with something of the spirit of apostolic times, threw open their houses for the accommodation of the ministers invited, never once asking to what branch of the Church they might belong.

Some 800 ministers connected with, and in some measure representing, the several Protestant churches of Ireland, responded to the invitation of the committee. For the most part, they arrived in Dublin on Monday, November 23, in order to be in readiness for the services of the following day. On the following day (Tuesday), the services commenced at ten o'clock. It was a very happy thing, and to many a very affecting thing, to witness so many ministers of all ages and of all churches take the seats reserved for them, and sit side by side without distinction for more than six hours, and manifest deep and untiring interest in the services of the day.

The two immense halls on the ground-floor of the Exhibition Palace, with their side galleries, form in their junction a right angle. In this right angle the platform was erected, and thus the speakers could command both halls. These magnificent halls, with their splendid galleries, are said to hold about 20,000 people, and at most of the services they were more or less crowded, while at some many were unable to gain admittance.

The services began on Tuesday at ten o'clock, with a general prayer-meeting; Mr. Moody presiding over the meeting, and Mr. Sankey over the singing. After the prayer-meeting, other subjects were taken up in order, a certain time being allotted to each. One of the most important of the subjects discussed was the question, "How to reach the masses." The addresses given in reference to this question were admirable. Ministers of the Disestablished and other churches contended most earnestly that Christian workers should themselves enjoy the pardon of sin, the love of God in the heart, and even the higher baptism of the Holy Spirit. All the speakers, of whatever church, most earnestly sought to impress this upon the audience as a fundamental truth, that to work for God there must be the enjoyment of personal religion and the qualifying baptism of the Divine Spirit.

Another thing regarded as requisite in order to reach the masses was, that the churches should seek to attain unto a higher and holier life. It was argued that as the Church is Christ's mystical body, it was his visible representative upon earth, and if it failed to represent correctly Christ's character before men, it must fail to do his work. Hence it was urged that efforts should be made to revive and develop spiritual life in the churches, that, like Christ, they might attract men, and rescue them from sin and death.

It was further maintained that, to reach the masses, a lay agency should be more extensively employed. The youth particularly, of both sexes, should be encouraged to work for Christ in the ardour of their first love. It was stated, and stated truly, that those set apart to the work of the ministry had comparatively little opportunity of mixing with the masses of the people, while the lay members of the church, in their daily life, were brought into continual contact with the masses; and it was for them to witness for

Christ, and to let their light so shine as to reach those now in darkness. This was felt to be a thing of the first importance, and that the unfaithfulness of many professing membership in our churches has been a primary cause of our partial failure in the past.

Among the other things mentioned as means of reaching the masses, emphasis was laid on prayer-meetings and inquiry meetings. It was recommended that in every town and village throughout Ireland united prayer-meetings should be established, at which ministers of the different denominations should appear on terms of equality and take a part. It was considered that such prayer-meetings would have a most beneficial effect upon the ministers themselves, as well as upon their churches and the world outside, and that in answer to such united prayers the divine blessing would be richly vouchsafed, and the Spirit of revival poured out.

It was inquired how it was that so many evangelical and powerful sermons, preached in the different churches every Lord's-day, produced so little fruit. The reply given was, that such sermons had not been followed up by inquiry meetings. This view was sustained by Mr. Moody, who compared ministers of the Gospel who had no inquiry meetings to medical men who never went to see their patients, but who wrote out their prescripsions in their studies, and never made any inquiry with reference to the effect produced; and he maintained that as such doctors would not satisfy men with reference to the ills of the body, neither would such ministers satisfy men with regard to the much more dangerous diseases of the soul.

In the evening the meeting was especially designed for anxious inquirers, but, as others were admitted as well, the building was densely crowded. Mr. Moody presided, and ministers of the different denominations were asked to address the anxious ones and explain to them the way of salvation. At the close of several addresses Mr. Moody spoke a few words for the purpose of illustrating faith. At the conclusion of his remarks, he asked if there was any one present willing then to receive Christ. A voice, far down in the hall, replied "Yes." Mr. Moody returned thanks to God that there was one soul willing to receive Christ, but again asked, "Was there only one among the many thousands present willing to receive the Saviour?" To this appeal many voices responded, replying "I will." Then Mr. Moody requested all present who were now willing to be done with sin and take Christ for their Saviour, to stand up, when about 400 persons immediately stood up. Mr. Moody then asked all who were now seeking Christ to be good enough to retire to the Grand Concert-hall, where the inquiry meeting would be held. And not less than between 500 and 600 persons, of all ages and sexes, slowly and solemnly passed along through the crowd to the hall, followed by Mr. Moody and his band of Christian workers. Mr. Sankey and the choir sang a hymn while the vast audience retired, but the inquiry meeting continued upwards of an hour, during which many obtained peace.

When it became known that Wednesday would be the last day of Mr. Moody's and Mr. Sankey's stay in Dublin, there was great excitement, and many were anxious to attend their closing services. Hence vast numbers attended the services held during the day, but at the closing service in the evening the crowds were almost overwhelming, and many could not gain admittance. At intervals during the day Mr. Moody delivered two powerful addresses, and Mr. Sankey sang several of his wondrous solos. The solo of the "Lost Sheep" seemed to excite the most stoical, and many could not control their emotion. As he sang, aged ministers were seen with their hands clasped and tears streaming down their faces.

In the evening Mr. Moody addressed himself particularly to young converts, who were admitted by ticket to a place reserved for themselves. We understand that about 2,000 such tickets were distributed. The anxious inquirers asked the favour of sitting with the young converts, which was granted. At the close of Mr. Moody's address, when he came to bid farewell, he became deeply affected, and a feeling of the most intense emotion thrilled the vast audience; and many a one breathed forth the prayer, "God bless Mr. Moody and Mr. Sankey wherever they go!"

It was arranged that a conference of ministers should be held on Thursday morning. This conference was largely attended by ministers of all denominations, there being some 800 present. The Rev. Mr. Windle, a minister of the Disestablished Church, presided over this deeply interesting conference with marked ability. It was open to any minister present to address the conference for ten minutes. Many availed themselves of the privilege, and all the addresses were marked by the greatest catholicity of feeling and brotherly love. In the addresses there

was special prominence given to two things—namely, that the ministers present should seek the higher life of holiness or sanctification, and a special baptism of the Spirit for their work, and should also cultivate relations of friendship and brotherly love with ministers of other denominations. If the 800 ministers present would cherish and act in the spirit of love and consecration pervading that meeting in their several spheres of labour, great and blessed results must follow. We are free to confess that our hopes for the evangelization of Ireland were never so bright as while present in that conference. At the close, it was arranged that there should be an annual meeting or conference of a similar kind.

We are indebted for the above to the correspondence of the *Watchman*. The Dublin correspondent of the *Times*, in a lengthy notice of the labours of Messrs. Moody and Sankey in Ireland, speaks of their work in the highest terms. The movement, he says, has been the most remarkable ever witnessed in Ireland. "There have been at various times so-called 'revivals,' which have cast a flood of devotional feeling over the country, but their influence was only transient—they left but little trace of any permament effect. This new mission has been of a character essentially different, and seemed to possess elements of vitality which were wanting in others. There was nothing sensational, though much that was novel and attractive in the nature of the services and the mode of conducting them."

REVIVAL IN BELFAST.

The Rev. John White, pastor of the First Congregational Church, Belfast, writes to the Secretary of the Irish Evangelical Society: "Last Sunday, December 6, we held our communion, and one hundred young converts sat down for the first time to profess their faith in Christ. They were arranged in three rows round the pulpit, the old members surrounding them. The lower part of the church was crowded. Many parents wept tears of joy to see their children folded. I shall never forget that moment when these young converts (the rest of the members sitting) stood up and sang, 'Oh, happy day that fixed my choice!'—and when the last verse of that beautiful hymn was finished, the whole congregation started to their feet and sang together, 'Praise God, from whom all blessings flow.' It was really overwhelming. We have no excitement, but deep and awful solemnity. To give you an idea of the work, on last Saturday evening we had about 300 who met for praise and prayer. Several stood up to give God thanks for their own salvation and that of their friends. One young man stated that since he was converted, his aged father, his mother, his sister, his brother-in-law, had all been brought to Christ. A young woman, a Roman Catholic, came to me and said she had been saved from double darkness—the darkness of Romanism and the darkness of sin. When the meeting was dismissed, about twenty remained deeply anxious about salvation. Whole families are saved, and still the work is increasing in power. The liberality of the people is enlarging. After meeting all demands, we find at the end of our year that our treasurer has upwards of 100*l.* in hand to begin our new cause. I am delighted to say that God is greatly blessing all the Protestant churches in Belfast. There is a spirit of brotherhood and union among the ministers and people of different denominations I have never witnessed before. We all rejoice in each other's prosperity, and all are reaping a rich harvest of blessing." The Secretary of the Irish Evangelical Society adds: "A similarly blessed work is going on in the church under the pastoral care of the Rev. Robert Sewell, Londonderry. Some sixteen members were added to that church, if I mistake not, in November, and on Sunday last thirty-five more. From other churches tidings of similar gladness are being weekly received. In Coleraine, in Straid, in the Second Congregational Church, Belfast, in Newry, in Carrickfergus, in Donaghmore, the Lord is doing wonderful things, in reviving believers and in converting sinners."

MESSRS. MOODY AND SANKEY IN MANCHESTER.

After visiting Scotland and Dublin, and leaving a blessing behind them, Messrs. Moody and Sankey have returned to England, and are now engaged in evangelistic work at Manchester. The work promises to be another proof that the Gospel they preach is the power of God unto salvation. Already the outside multitudes inquire, "What meaneth this?" Hundreds who throng the largest buildings that can be obtained are asking, "Men and brethren, what shall we do?" And Christians of every name and denomination are being drawn nearer together, and made one in Christ Jesus, by their united efforts to win souls for the Saviour, and in gathering the harvest which follows so closely upon the seed-sowing of the two brethren from America.

The speciality of their work apparently is the quickening of the spiritual life of pro-

fessed disciples and the leading to decision for Christ of those who have long listened to "the joyful sound" without accepting the offer of salvation. So far as we have been able to ascertain, they do not, except in rare cases, reach the classes which are alienated from church and chapel and never enter our places of worship. Messrs. Moody and Sankey let down the Gospel net, and doubtless catch fish of all kinds; but they draw around them chiefly nominal Christians, and such as have some faith in the religion of Jesus, and their converts are mainly from this latter class, with here and there one who never heard the Gospel save from their lips. Their arrangements suggest that the work we have described is what they aim to do. Before us is the programme for the present week. On Sunday morning at eight o'clock they met Christian workers in the Free Trade Hall, and such was the anxiety to be present that some were in their seats by twenty minutes past six. In the same place at three o'clock a public service was held, and the Gospel preached by Mr. Moody and sung by Mr. Sankey. On every day of the week except Saturday there is a prayer-meeting at noon. Last week it was attended by thousands, and was the means of quickening their religious life. In the evening at half-past seven there is an evangelistic service in the Free Trade Hall. On Saturday there will be a meeting for parents and children in the Free Trade Hall. Last week there was a service for women only in Mr. Maclaren's large chapel, and we understand that the series of services was pre-eminently impressive and useful. In addition to this, Messrs. Moody and Sankey visit no town but by invitation of the pastors. Among those who are associated with them in Manchester we note Mr. Maclaren, Mr. Macfadyen (Congregationalist), Mr. Murray (Presbyterian), and the Wesleyan ministers, all of whom are representative men. Nor does Mr. Moody isolate himself in the interview with inquirers. He seeks the aid of ministers, and shares with them the gladdening task of directing sinners to the Lamb of God who taketh away their sins. Like the fishers on the Galilean lake, when they find that the Lord is giving them great success, Messrs. Moody and Sankey "beckon unto their partners, that they should come and help them." And if they learn—they always seek to know—that a convert has been connected with any place of worship, a note to the minister informs him of the fact, and calls him to be a fellow-labourer in saving a soul from death. Our readers will see from this glance at the programme of the work done by Mr. Moody and his companion, that they seek to revive Christians, and to lead to decision for Christ such as have been hearers, but not doers, of the Word.

The secret of the success of their work is not far to seek. Messrs. Moody and Sankey are not sensationalists. Those who go to their meetings expecting stirring addresses, rhetorical appeals, and strained exhortations, are disappointed. Mr. Moody talks sensibly and quietly. He is not "an eloquent orator," or a learned expositor, but a man of average ability, earnestly intent on making known the Gospel of salvation, and whose whole soul is in his work. His zeal is regulated by knowledge, and he never permits his feelings to carry him in directions which his native common sense would condemn. The word is left to produce its own effect, being neither helped (who can help "the word"?) nor hindered (this is the peculiarity) by the oratory of the speaker. Mr. Sankey sings the Gospel. Why not? It seems to be natural to sing "glad tidings of great joy." And Mr. Sankey sings with the heart rather than with the skill of an artist. His voice is of fine and rare quality, but that which imparts power to the singing is the inspiration of true sentiment. The song expresses the soul of the singer. As he pours out the emotions of his heart, he touches chords in other hearts, and the melody awakens sentiments in the hearers which correspond to his sentiments. In brief, Messrs. Moody and Sankey use speech and song to tell what they want to tell; and so, without intending to be artistic, they are proficient in the art of speech and song. The instruments employed by God are fitted for the work they do. But "the excellency of the power" is "of God," and not of them. The Manchester meetings were heralded by innumerable prayers. Not in the city only, but in all the towns and regions round about, Christians for many weeks have sought the divine blessing. Never did missionaries open their commission under more favourable conditions. The prayers of the faithful had gone before them, and prayers are being offered. Daily and hourly thousands of believers present petitions to God that these Manchester meetings and services may awaken Zion, and bring the sinners in Zion to the mercy-seat. Messrs. Moody and Sankey might say, in the words of the Apostle Paul, to the Christians of Manchester, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many

persons, thanks may be given by many on our behalf." All through their labours these brethren insist on the necessity for prayer, ask believers to seek the grace which is sufficient for the accomplishment of their object, and give the glory to God. The history of Mr. Muller is not more illustrative of the power of prayer than is the work of Messrs. Moody and Sankey. It is refreshing, in these days of feeble faith, to turn from the scoffs of sceptics and the doubts of professors to Mr. Muller or to Mr. Moody, and to see that prayer is the power the Scriptures say it is, and that now, as in the apostolic age, "the effectual, fervent prayer of a righteous man availeth much."—*Freeman*, Dec. 11, 1874.

DAY OF INTERCESSION FOR MISSIONS.

Monday, November 30 (St. Andrew's Day), was kept as a day of intercession on behalf of Christian missions. There were special services in a great number of churches, but there is some difference of opinion as to the extent to which they were attended. At St. Paul's, Canon Miller was the preacher. At Westminster Abbey, the Dean, who preached in the afternoon from St. John i. 41, dwelt eloquently on the distinguished part which our English missionaries and philanthropic and wise statesmen and colonial governors had taken in the work of regenerating the heathen, instancing the zeal and devotion of men like Livingstone and the martyr Bishop of Polynesia, who won the hearts of his simple converts by treating them as his children, brothers, and friends. He then went on to compliment, we regret to say, at some length, the "South African Bishop," who is regarded by the Dean as having placed himself "in the foremost ranks of living missionaries," meaning Bishop Colenso. The very rev. gentleman urged the necessity of joint co-operation amongst all the Churches, each of which might possess something which the other possessed, and the wisdom of trying to make the most of all the different schools of religious thought and shades of religious opinion. He then stated his reasons for "invoking the assistance," in the Abbey, of the Principal of the University of Glasgow. Accordingly the Rev. Dr. Caird, Principal of the University of Glasgow, was invited to deliver a lecture in the Abbey. The weather was very unfavourable, but the nave was completely filled. In Dr. Caird's address an eloquent contrast was drawn between Christianity and the false religions of the world when tested by their adaptability to the wants of mankind.

At St. Dunstan's, Fleet Street, there was a special service for the committee and friends of the Church Missionary Society, at 9.30 A.M., when there was a celebration of Holy Communion and a sermon by the Rev. E. H. Bickersteth on the words, "He was moved with compassion." At the Rev. W. Maclagan's two churches (St. Mary and St. Gabriel, Newington) the number of mothers who attended an afternoon service at three was very remarkable, while the hymns and address which followed the evening service attracted a great many men. A number of churches were open all day for private prayer. In Belgravia and Paddington they were used largely for this purpose, especially St. Peter, Eaton Square, and St. Mary, Magdalene, Paddington, where there were large congregations at nearly every hour of the day. In most of the Islington churches there were prayer-meetings after evening prayer. Services were held at twenty-three churches in the rural deanery of Oxford for the citizens, and also at Keble College Chapel, St. Giles, Holywell, St. Mary-the-Virgin, and St. Peter-le-Bailey, for members of the University. The services generally commenced with Holy Communion, in some cases as early as seven in the morning, and were followed with morning prayer and matins; and afternoon services with suitable addresses and sermons. At Durham Cathedral there was an early celebration, and Dean Lake preached at the afternoon service. At Ely the arrangements were very complete. Bishop Steere preached on Sunday morning for his special work in the Cathedral; and on Monday Archdeacon Emery gave a very earnest address at the early celebration. Besides other services and addresses, there was a striking children's service, attended by large numbers of interested little ones. At Salisbury and Exeter the Bishops were the preachers. In Canterbury Dr. Barry, of King's College, preached to a full congregation, despite the rain, which poured down in torrents there as elsewhere.

A REMARKABLE AMERICAN LADY.

We *(Times)* regret to announce the death, on the 13th of December, of a distinguished and most estimable lady, the wife of Mr. Marshall O. Roberts, of New York. She came to England during the past summer in impaired health, and very recently underwent a severe surgical operation. She has died in a foreign land, but her name and good deeds are known and cherished here. For long years she has devoted her time, her rare capacity, and the resources of her husband's large fortune to numberless acts of useful charity. She founded no less than four benevolent societies

in New York for the relief of different phases of distress among the poor and deserving of her own sex. She not only endowed them with adequate means of maintenance, but, abandoning the ordinary enjoyments of a high social position, she devoted all her attention to their proper organization and direction. Her skilful administration of these various charities enabled her to effect an immense amount of good; but her admirable example of self-sacrifice, her gentle demeanour, and her unaffected piety exerted a most beneficial influence over the destiny of the numerous objects of her bounty. She was a singularly gifted woman, and presided with much ability every winter in New York over a religious assembly that she had organized. The chapel where it met was crowded every week with many of the most fashionable of her friends, who were attracted thither by her eloquent homilies. In prayer, especially, she was most impressive. The earnest tones of her musical voice, her deep convictions, the touching beauty of her pious invocations, subdued every hearer, and often sent scoffers home to pray.

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PERSIA.

The Rev. Robert Bruce mentions a remarkable instance of the intolerance of the Mohammedan priesthood manifested towards agents of the American mission. Two had been sent to Yezd as Bible colporteurs and preachers. One was an Armenian convert, the other a Nestorian. In Yezd, as we learn from Sir Frederick Goldsmid's "Telegraph and Travel"—a very interesting book—there are probably 40,000 inhabitants, of whom, perhaps, one-eighth may be Parsees and non-Mohammedans. In it there are about fifty mosques. From this place the brethren had to fly by night, in danger of their lives. From another source we hear of a religious persecution which broke out at Tabriz, where a Mohammedan convert was bastinadoed by order of the Persian governor until his flesh hung in shreds and his toe-nails dropped off. Upon due representation, however, being made, by order of the Shah, the poor creature was released, and is doing good service as a colporteur in the American mission. These are terrible incidents to record, yet there is reason to believe that there is a disintegration of Mohammedanism going on in Persia, there being numbers who do not admit the authority of the Koran, and among them there are increasing opportunities for making known the Gospel of our Lord Jesus Christ. During the recent summer, owing to the failure of Mrs. Bruce's health, Mr. Bruce has been compelled to take refuge from the heat of Julfa in the hill country. He selected a place in Charmahal, called Siruk. It may be of interest to many to furnish the following glimpse of missionary life in the hills of Persia:—

"*June* 26.—Were most hospitably received by Mohammed Hussan Khan, nephew of my friend of Siruk. As head of the family and richer than his uncle, he took us in. Chelmieu is just three miles distant from Chumāsman, where we were entertained in a similar manner last year by Haji Baba. My wife had a small, comfortable upstairs room to herself in the men's court, while I occupied the large room downstairs. After breakfast, some of the women of the family crept out of their prison to see her; and my host, a most good-natured fellow, could hardly contain himself at seeing a number of women, though closely veiled, presuming to crawl along the front of the upper storey of the men's court, on their way to my wife's room. They were his own wife and sister-in-law and cousins, but he told me he did not think women's feet had ever trodden that court before. At dusk they took my wife up to sit with them on the roof, and told her they would not dare to sit there if she was not with them. In the evening we took our dinner together under an open balcony, in the upper storey, and quite a crowd collected on the opposite side to see the wonder of a man who had any claim to respectability dining with his wife. . . . Our summer retreat does not resemble Brighton or Scarborough in the least. It is a long barn of mud walls raised on the top of stables, divided into five black dens yclept 'rooms,' each with a shaky door, and no windows—the two best set apart for saloon and bed-room, of mud walls, and roofs of boughs of trees thickly painted with soot, for there is no chimney. A Persian village is a square mass of mud walls, with flat roofs, over which the villagers walk from one house to another, sending down showers of mud and soot on everything which the room contains. A long verandah fortunately runs along in front of this charming suite of apart-

ments, erected on rough mud pillars, with lots of birds'-nests over head, and innumerable fleas under foot. I am by nature sour,—the fleas do not like me, and I do not like them, so we are quits; but my wife and three of the servants are miserable martyrs to them. My wife is fond of wild sports, and always devotes half an hour to this amusement at night, and is successful enough to capture nearly twenty-five head of game every night, and about fifteen more by day; still they do not decrease. We both have fortunately brought new bedsteads with us, but the poor servants have to sleep on the ground, separated from us by a curtain; and we hear one and another, from time to time during the night, start to his feet, and in a frenzy dash his clothes about in the hopes of frightening his tormentors away, and then compose himself again to be—eaten. With these charms, our lodgings have what are not drawbacks. They look out on a lovely green plain, backed by noble mountains, with snow on them, on the right hand, skirted by a beautiful grove of poplars, with a nice stream flowing through it, and on the left by a fine green threshing-floor, which presents a most lively aspect all day; some twenty pairs of little oxen all day treading out the corn, as David found them, some 3,000 years ago, doing in the threshing-floor of Araunah the Jebusite."—*Church Missionary Intelligencer.*

INDIA.

The Rev. Dr. Sargeant, writing from Courtallam, gives a deeply interesting narrative of the conversion of a Hindu gentleman in Tinnevelly, who, some six or seven years ago, vehemently protested against Dr. Sergeant receiving his son (Ramasawmy Pillay) and baptizing him. "Imagine my surprise," says Dr. S., "to see the same man come to me the other day, and apply for baptism! His account of the case is this: He says he had occasion to go to the house of one of our converts in Palamcotta, Sathinayagam Pillay, whose wife read a few verses of the Bible to him, and this was repeated on two or three occasions. This somewhat softened his mind in regard to Christianity. A short time after, he went to Tuticorin to get his son Ramasawmy to sign a document in reference to the sale of some land. Without this necessity he never would have entered his house, as all friendly intercourse between father and son had ceased from the day of his baptism. The son delayed signing the document, and so detained his father, who daily seeing his son read the Bible and have family prayer in his house, observed that the course his son had adopted was a very different thing from what he had expected. He seems to have supposed that Christianity was simply a licence to eat and drink things prohibited by Hinduism and caste—a liberty, in short, to do as he pleased, containing no element of piety or devotion, or private moral rectitude. His surprise was greatly excited, and he determined to observe everything minutely. It ended in his conviction that Christianity was a matter of the heart and of the life—that it induced a man to act as under the eye of an ever-present God. He was resolved to read for himself the book that had wrought such wonders; and, now convinced of his need of a Saviour, he accepted Jesus Christ as the source of all spiritual good, and applied to me for baptism. . . . . My story is not yet ended. You remember my narrating that, on one of my visits to native Christian houses before I went home, I came upon one where, the father being from home, the mother got the daughter to read a chapter from the Bible to her and her other daughter. Well, this is the woman who first read the Bible to this old man, and it was this reading that first arrested his attention. Bear in mind the fact that the first thing that drew Ramasawmy Pillay's attention towards Christianity was the English Bible, which his then heathen father bought in Palamcotta Bazaar, and brought home for his son to read and learn English by. The father had no notion what the book was, only it looked a nice large book for the small price put upon it, and so he took the treasure home. In each case we see the power of the same Word. The English Bible read by the student with the view to his improvement in English, and the Tamil Bible read by a native Christian woman incidentally, have proved alike to father and to son the power of God to their salvation. Other members of the family are exceedingly opposed to the step which the old man has taken."

The Calcutta correspondent of the *Times* gives the following account of the work of the Rev. George Kerry and his wife:—This concluding notice, perhaps the most suggestive and instructive I have made this week, was to a mission-house and schools under the Rev. George Kerry and Mrs. Kerry, and I think that I have been able to view the educational system in all its phases and characteristics. The mission-house is a fine building, but in the very heart of a dense native community. Mr. Kerry has 250 boys, day scholars; Mrs. Kerry 50 girls, boarders, varying in age from five years to fifteen; in this case all children of Christian parents. The lads, heathen and Christian alike, assemble at ten in the morn-

ing and hear a portion of the Holy Scriptures read in English, and, before leaving in the evening, they hear the same verses read in Bengalee, with short prayer, in each case, asking God's blessing on their parents and themselves, as well as upon all the people of the land and all in authority, from the Queen to the humblest magistrate, but avoiding everything at all having the appearance of controversy or reflecting on native faiths. A contrary course in this last particular would at once, I presume, empty the school. But there is no mincing about the actual teaching of Christianity. Mr. Kerry says, "I am not here to make scholars, but to make Christians, and while I intrude nothing, neither will I hide anything." Some of the teachers are Christians, some Mohammedans, some Hindu; but with one single exception—a young fellow whom I felt greatly inclined to "bundle out of doors"—all were in appearance reverential during prayer. On mentioning this to Mr. Kerry, he said, "Yes, and do you know it is in many cases real? They believe that they may get some good somehow from the worship of our God." The missionary has a school which many an English schoolmaster would envy him, and six separate class-rooms, which I fancy many an English schoolmaster would envy still more. The lads are educated up to the entrance examination of the Calcutta University. The fees range from 6d. to 2s. a-month. The school has no Government grant, and only receives 150*l.* from the mission. I do not know whether your readers generally are aware that while a missionary, if he goes through a certain routine of duty, is paid so much a year, if he finds a wife who can do twice as much work of a certain class as himself, he receives no more. Here are these two missionaries, in the very heart of the native town, doing work which would astonish some English people if they saw it; but Mrs. Kerry adds not a penny to the household purse, though she is working at her school, in one way or another, from six o'clock in the morning till nightfall. This fact came out by mere accident. I had chanced to say, "The income is small, taking your expenses into consideration, but Mrs. Kerry's work and yours together must make matters better." They laughed; a missionary's wife earns nothing unless she can earn the affection of the poor people and that something else higher than all. There is sacrifice, then, even yet in a missionary's life. Let me finish with Mr. Kerry's big school by saying that in the course of a long supervision of ten years the missionary never yet struck a boy. And then, you know, the girls are all young ladies. If you came here and laid your hand on the head of a girl of fourteen, it would be an unpardonable insult. The dress is scanty, showing every movement of the body; but no liberty, even in appearance, can be taken with a respectable native girl. It is all very well to talk about an Englishman's house being his castle, but a Hindu girl's chair, however humble it may be, is her castle too, and a castle so guarded that it cannot be even approached without danger. You may see a little group of, say, five girls around one pan of rice, dipping in their right-hand fingers—never the left—in the place of knives and forks, but rarely, indeed, do you hear a word of dispute or anger. Their temper seems to be imperturbable. They smile, and laugh, and talk, but seldom quarrel. I sketched a pretty picture from Mrs. Kerry's window of her laughing, genial, merry-hearted boarders, from whom I was separated by a tank about sixty feet wide. It was evening, and the sky was sultry to an extreme. Presently the rain fell in a heavy down-pour. The girls were sitting outside their house at their evening meal, chattering, laughing, running for water to the tank, etc., when the clouds burst, and the rain fell in torrents. At first they ran out and held up their faces; then one cowered, shivering, and ran into the house, and then another, till in a short five minutes all were gone. I had seen them in the morning, and had heard them singing their beautiful, simple hymns, now in English, now in Bengalee—beautiful, indeed, both to eye and ear; but these young girls never seem so pretty as when at play. Do not misunderstand me; they never romp. An Indian girl rolling down a grassy slope, I suppose, was never heard of from the days of the great Ram to this day. Their play, for the main part, is talk, or laughter or singing, and Mrs. Kerry gives them short hymns which tell of that great event which, enacted eighteen centuries away in the dark past, still moves the best feelings and impulses of the most civilized of existing races. They sing even when alone—and there is no hypocrisy in the matter, for such independent little jades I never saw anywhere—of "the Good Shepherd who gave his life for his sheep." They begin school at six in the morning, and leave for an hour or so, after reading the Bible and singing and praying at ten; and they do sing with a will, and in some cases with rare sweetness. I was surprised at their reading, verse by verse, of the Scriptures, in the Bengalee vernacular. The good missionary and his wife had few words to correct, though they had to correct one now and then; and how "nicely"

they read, how solemnly, and with what an evident sense that what they were reading was the Word of God! I never saw the like in England, and I think I have been in few English towns as long as twenty-four hours without visiting one school or more. The girls dress in the native garb, only it must be perfectly clean; eat as they eat at home, only with stern though kind injunctions that nothing shall even savour of impurity. Their house is never entered, or, I fancy, approached, by a European, unless it is Mrs. Kerry or some friend with her. They cook, and eat, and play in a little commonwealth all their own, rising in the morning about five, to wash, and bathe, and eat, and then sing their morning hymn of praise to the Creator and Preserver of men. Mrs. Kerry teaches them "reading, writing, counting," and needlework, and I fear she is even vicious enough to take notice of them in after life, and interest herself in all their matronly hopes and fears. Such are these schools, of which I could tell a much longer story. It is the thrusting in of "the little leaven." I shall not affect to even suggest where the work will end. Some of the girls taught in this school are among the best of the native Zenana teachers, and many more of them have made good Christian wives and intelligent mothers. This is the good work, and it never ceases.

MONGOLIA.

More than thirty years ago, a mission to the Buriats, a Mongolian tribe, living under the authority of Russia, was broken up by the Emperor Nicholas. The agency employed was that of the London Missionary Society, a representative of whom (the Rev. James Gilmour) is now once more labouring among the Mongols, making, however, not Russian, but Chinese territory, his winter quarters, and itinerating in summer in Mongolia. Viewing his labours as preparatory only, Mr. Gilmour does not look for much immediate encouragement. Instances are not, however, wanting to show that his influence and skill as a friend and a healer are making themselves felt in quarters where his presence as a Christian missionary would be considered an intrusion. On this subject Mr. Gilmour writes: "They want *one* thing—*medicine*. Many of them want it badly; and this one thing, in the name of Christ, we can give them, and this seems all we can do at present. That we should come 10,000 miles to tell them of Christ they cannot understand; but that we should come all that distance, learn a language, set up a caravan, give medicines, and ask no money in return, this, *this* is 'merit' they can appreciate and understand. Medicine gratis is about the only shape in which they can appreciate Christianity, and this fact has compelled me to become a doctor. I had no choice. Happily our hospital here in Pekin gave me the opportunity of learning the treatment of some of the more common forms of disease prevalent in Mongolia, and the more serious cases I refer to Pekin, giving my card with my Chinese name and address, so that they may find our place without difficulty. In this way, it is to be hoped, the hospital will become more and more a Mongol resort,—it is rather famous in Mongolia already; and though the process is slow, it is satisfactory to think that we are gaining a place in their esteem and an attractive influence over them, which may in no small degree prepare the way for the eventual spread of Christianity among them. Meantime, beyond a few cures and a favourable impression generally, I have seen no result. A man came for eye-medicine for his wife. The woman's eye was soon cured, and, some time afterwards, the husband being attacked by the same malady, had some of the left medicine applied. He passed a restless night with pain in the eye, and, on getting up in the morning, asked his wife to examine it and see what was the matter with it. '*Cursed!*' exclaimed the wife; 'the pupil has been destroyed.' '*Patricide!*' roared the husband; 'so it has; I can't see;' (these two epithets were meant for me) and taking the little bottle containing the medicine, dashed it to pieces on a stone. For some days he was in a state of rage and fear, believing all the stories told of our cutting out eyes, etc., to be true, till in due course, the pupil again contracting, he saw as before, and found his eye cured. Such at least is the story current in his neighbourhood. Next time I came along he begged more medicine, made presents of white food, etc., and is now my firm friend."

Mr. Gilmour describes the process by which Mongolia is being swallowed up by China on the south, and Russia on the north. He then says: "Seeing that the course of events promises to convert Mongolia to the Greek Church, would we not do better to leave Mongolia to this agency, and turn our attention and effort to some other place and people for whose future there does not seem to be any such provision made? Humanly speaking, progress in Mongolia must be slow, and even though Russia delays, when she *does* come, we may not have done much, and may find that we have laboured only to remove a few grains

of sand from the face of the cliff that is finally to be carried away bodily by the stream of political events. Convinced that I am not predicting rashly, but only looking along the line followed by the course of political events, I ask, seeing such things are so, 'Shall we go on or shall we stop?' Even though we made little progress, even though the few converts God might grant to our labours should be swallowed up by the Greek Church, and no trace of Protestant effort be left permanently in the land, still, notwithstanding all this, our labour would not have been lost. Our example might shame Russia into some effort for the conversion of the Mongols when they have come under her rule. Even now there are Russian missions, feeble and half-hearted perhaps, but still existing, planted among the Buriats, and aiming at the conversion of the Buriats. Now, how does this come about? In the midst of all this apathy, whence comes enthusiasm enough to carry on missions? I am convinced that not a little of it is due to the fact that our own mission was established and held its place long enough in Siberia to demonstrate the possibility, and even probability, of good progress being made in the conversion of these Buddhist tribes. If I am right, and I think I am right, then the results of the old mission there should not be computed by the statistics drawn up at its close. Though dead, it yet speaketh—its energy is still felt, *it still works*, it still lives and holds on its way."

WESTERN AFRICA.

Two veteran missionaries, the Revs. Henry Townsend and David Hinderer, have lately gone out again to the Yoruba mission. The former was one of the founders of the Native Church at Abbeokuta, and was for many years the senior missionary there. The latter's name, and that of his lamented wife, are inseparably associated with Ibadan. Mr. Townsend is to superintend the organization of the Native Church at Abbeokuta and the surrounding districts, and Mr. Hinderer will, it is hoped, open up new ground to the eastward, in the districts visited last year for the first time by Messrs. Maser and Roper. The *Church Missionary Gleaner*, from which we take these facts, also states that the Rev. V. Faulkner, one of the Church missionaries at Lagos, recently paid a visit to Abbeokuta, and writes very encouragingly of the condition of the Native Church there, and of the prospects of renewed and extended work. The men who were instrumental in procuring the expulsion of Europeans in 1867 are dead or gone away, and the leading chiefs now are favourable to the missionaries.

MADAGASCAR.

Bishop Kestell-Cornish and his missionary party have arrived safely in Madagascar. They left Mauritius on Michaelmas Day, and cast anchor in the harbour of Tamatave on the 4th of October. According to the *Guardian*, the Bishop has met with the warmest welcome, both in Madagascar and the Mauritius. On October 11 he confirmed eighty-six native Christians in Tamatave. He has taken steps for building a new church at Tamatave.

NEW GUINEA.

The Ellengowan, the seventh missionary ship and first steamer connected with the London Missionary Society, after a somewhat perilous voyage of upwards of five months, has arrived safely at Somerset, Cape York, the N.E. point of Australia. It appears that the missionary voyagers kept in the track of the mail steamers from Singapore, and so were exposed to, and steaming right against, the very strong south-east winds that had prevailed during the previous fortnight. They had used up every particle of coal, and were obliged to burn the bulwarks, locker-lids, and all the spare wood they had, even their old clothes, to get to Cape York. However, they say that she behaved splendidly during the voyage, and is a fine sea-boat.

MEXICO.

The American *Missionary Herald* publishes recent letters from Western Mexico. The outbreak of Romish violence which cost the Rev. Mr. Stephens his life still depresses the missionary work. The priest who instigated the murder of Mr. Stephens at Ahualulco has been acquitted, though nine of the men whom he incited to the act are in prison under sentence of death. The work done at Ahualulco, however, seems to be permanent. Recently, seventy-five persons belonging to that town expressed a desire to be associated with the congregation of eighteen at Guadalajara. They were represented by a deputation of twelve women and three men, who had walked eighty miles to present the request. Meanwhile, the Roman Catholic newspaper counsels, in scarcely disguised language, the assassination of the missionaries.

Evangelical Alliance.

WEEK OF UNITED AND UNIVERSAL PRAYER, JANUARY 3—10, 1875.

In accordance with the circular address of representatives of British and Foreign Branches of the Alliance, to Christians of all nations, inviting them to observe the first week of the New Year for united supplication "agreed touching the things they ask," meetings will be held daily in London, both in the City and the West-end :—

WEST-END.

WILLIS'S ROOMS, KING STREET, ST. JAMES'S.

Each Morning at Eleven o'clock.

MONDAY, January 4.—*Thanksgiving and Confession.*—Review of the Past. Prayer for grace to express gratitude not only with the lip, but in the life. Humiliation for personal and national sins. Prayer for the riches of mercy, and power to overcome temptation. The Rev. JOHN RICHARDSON, M.A., will preside.

TUESDAY, January 5.—*National Objects for Prayer.*—For kings and all in authority; for soldiers and sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and oppressed. The Rev. DONALD FRASER, D.D., will preside.

WEDNESDAY, January 6.—*Home Objects for Prayer.*—Our children at home, in business, and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and Sunday-schools. The Rev. C. D. MARSTON, M.A., will preside.

THURSDAY, January 7.—*Foreign Objects for Prayer.*—The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy, and service among Christians of all lands; the subordination of international intercourse, and the increase of commerce, and of science, to the spread of Christ's kingdom. The Rev. J. MORLEY PUNSHON, LL.D., will preside.

FRIDAY, January 8.—*Missionary Objects for Prayer.*—For the conversion of the House of Israel; for the spread of the Gospel in heathen lands, and for the deliverance of nations from the yoke of superstition. The Rev. JOSEPH MULLENS, D.D., will preside.

SATURDAY, January 9.—*Prayer for Religious Revival.*—On the churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for a clearer witness for the truth among them. The Rev. JOSEPH ANGUS, D.D., will preside.

Collections will be made after each meeting to defray the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world. Special contributions are invited.

JAMES DAVIS, Secretary.
C. DE BOINVILLE, Assistant Secretary.

Meetings will be held in the London Tavern, Bishopsgate Street, daily, from one to two o'clock, for persons engaged in business in the City. Short addresses will be delivered at each meeting.

Ministers of the Gospel and Christians generally are affectionately invited to be present, and to make these meetings known to their congregations and friends; also, looking to the approach of this Week of Universal Prayer, special supplication is requested for the divine blessing to rest abundantly upon the meetings.

EIGHTEEN HUNDRED AND SEVENTY-FIVE.

THE events of the year just closed have been important for the interests of Christian union in several respects, and encouraging to all who desire the increasing manifestation of the oneness of true believers in our Lord Jesus Christ. The first week in January was devoted to universal supplication for the things touching which Christians were agreed in asking. The voice of prayer went up from all people before the Throne of God; and again, it might be said, "There was *much incense* given unto the angel, that he should offer it with the prayers of all saints upon the golden altar which is before the Throne." The Hearer of prayer is never sought in vain, and His people are called upon devoutly to acknowledge with gratitude the answers to their supplications in many a providential arrangement for the progress and the prevalence of divine truth, in the gracious revivals that are visiting these and other lands, in the signs discernible among nations of the weakening of antichristian systems and superstitions, and in special blessings vouchsafed to churches and families in home and foreign lands. A higher mission can hardly be imagined than that given to the Evangelical Alliance—to unite, at stated times and seasons, in common supplication, the disciples of our Lord throughout the world separated by national distinctions and denominational differences.

The numerous Alliance meetings which have been held in various parts of the United Kingdom have resulted in increased attention being called to the subject of Christian union, the spread of information concerning the practical operation and usefulness of the society in different countries, and in the increase of its members, pledged to bear testimony to its principles and to extend its influence and usefulness.

The New York Conference of 1873, which gathered together in fraternal fellowship Christians from so many lands, has had the most gratifying results, and has been followed by a General Conference of the Dominion of Canada Branch of the Alliance, which was held in Montreal last October. Many eminent men from various parts assembled on that occasion, whose addresses and papers on the great religious questions of the day were listened to with devout attention. The meetings closed with a united Communion, in which clergy and laity of various churches and nations joined to celebrate the love and atoning sacrifice of their divine Lord. Such a service was unexampled in the history of the Christian denominations in Canada.

The Council are gratified to announce that, in compliance with an earnest request of the Belfast Committee of the Alliance, it is proposed to hold the next Conference of the British Organization, in the autumn of the present year, in that important city, where a cordial welcome will be given to the friends of Christian union. In the following year, 1876, as already announced in a previous number of this magazine, it is thought desirable, in consequence of the formation of an Italian Branch of the Alliance, and of the earnest wish of our friends in that land, to hold a Conference of Christians of various nations in the city of Rome. Such a convention is sure to attract universal attention and interest. Much wisdom and prudence will, therefore, be required in the selection of delegates, of the subjects to be considered, and of the speakers, and also in making the general arrangements for the conduct of the meetings and the comfort of the visitors. In the providence of God, should this proposal be realized, and the children of God of different and distant countries be allowed to assemble in the Eternal City, it will be likely not only to strengthen the hands of all who are striving to spread pure and undefiled religion in that land, but to have important influences on the progress of Protestant and Evangelical truth throughout Europe. Earnest prayer should be offered that the committees of the Alliance may be wisely guided from on high in bringing to maturity the proposal, and that the divine blessing may again largely rest upon and follow the communion and conference of those who are living members of Christ's body, and also heirs together of the grace of life.

The attention of the Council has been actively engaged throughout the year in behalf of their suffering fellow-Christians in Turkey. Contrary to the terms of the Imperial decree granting full religious liberty to all the subjects of the Sultan, cases of persecution have occurred in Syria which have called for active and united efforts on the part of the Alliance, both in remonstrance and appeal. As in previous instances in other countries, an address has been prepared, and will be conveyed by an influential deputation, in order to be presented by them to the ruling Sovereign. The success which has invariably attended these combined efforts is an encouragement to hope that, by God's blessing, the present mission will accomplish its object, and that religious liberty, now seriously imperilled in the Turkish empire, will be

maintained. Earnest prayer is requested for the divine blessing to accompany and follow the efforts of the deputation.

Several new branches of the Evangelical Alliance have been formed in Great Britain and in foreign countries. The correspondence opened up with our Christian brethren abroad, and the information communicated from time to time concerning the progress of the Gospel and the interests of Christ's followers in different countries, tend largely to unite the children of God in practical sympathy and co-operation, and to show the value of an organization which, without aiming at any fusion of different churches and sects into one ecclesiastical system, or interfering with individual conscience, aims to bring together in fraternal union and co-operation the living members of that one Catholic and Apostolic Church which has never lost, and is incapable of losing, its essential unity.

Members of the Evangelical Alliance are earnestly entreated during the present year to be increasingly zealous for the progress and extension of the society, to make its principles and objects known in their congregations and among their families and friends, to invite suitable persons to join the Alliance in membership, to take occasion of times and opportunities for joining their fellow-Christians of other Evangelical denominations in united prayer and in such works of Christian usefulness as can best be carried on by combined agency, and, above all, to cultivate in spirit and in practice the grace of Christian charity; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also hath loved them.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Monday, December 7; the Right Hon. Lord Ebury in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

Mrs. Holt Yates, of South Kensington, was admitted a member of this Alliance.

PERSECUTIONS IN TURKEY.

On the subject of the persecutions of Christians in Turkey, the Secretary reported communications from Her Majesty's Secretary of State for Foreign Affairs, dated November 30, stating "that a despatch had been received from Her Majesty's Vice-Consul at Damascus, reporting that five Ansairyeh Christians had arrived from Latakia and Beyrout as military prisoners; that he had requested Essad Pasha to give orders that these men should be treated in the same manner as other military prisoners. His Highness replied that he foresaw no difficulty in having them attached to the Dragoon Regiment, which is composed of men of all religions. In any event, he would see that they were not treated in an exceptional manner, and that they shall have full liberty to follow the precepts of their religious faith."

A further letter from the Foreign Office, dated December 4, communicated that a report had been received from Her Majesty's Vice-Consul at Damascus, stating "that four or five Ansairyeh Christians had been placed in the Dragoon Regiment, in which men of all religious denominations are serving; and that the fifth, who had drawn a blank conscription paper, had been dismissed, and told that he was at liberty to return to his home."

The Secretary read the following letter from the Foreign Office, of the same date:—

"Sir,—I am directed by the Earl of Derby to acquaint you that Her Majesty's Vice-Consul at Damascus reported on the 15th ultimo that he had been informed by Essad Pasha that he had noticed with regret the statement in the European Press that orders had been issued by his Government for the suppression of all Protestant schools in Syria. His Highness stated that there was no foundation for the statement, as schools might still be established on the observance of the same regulations as govern those already existing in Turkey.

"Lord Derby has also received a despatch on this subject, dated the 20th ultimo, from Her Majesty's Ambassador at Constantinople, reporting that, the matter having been commented upon in the press, the Porte had caused it to be intimated to the newspapers that no such instruction as that alleged had emanated from it, and that there was no intention of closing the schools.

(Signed) "TENTERDEN.

"The Secretary to the Evangelical Alliance."

On the subject of the proposed deputation to Constantinople, the following letter, of same date, from the Foreign Office, was read:—

"Sir,—I am directed by the Earl of Derby to inform you that a telegram has been received from Her Majesty's Ambassador at Constantinople, stating that, in a conversation, on the 28th ultimo, about the reception by the Sultan of the deputation from the Evangelical Alliance, the Turkish Minister for Foreign

Affairs said that no engagement on the subject could be taken by the Porte beforehand, but he added that if the deputation came, he had no doubt that, upon application, the Sultan would receive the members.

"It would be desirable, however, if the deputation decided upon coming, to alter the heading, which would be considered objectionable, and to correct the inaccuracies contained in some of its statements.

(Signed) "TENTERDEN.

"The Secretary to the Evangelical Alliance."

The subject having been carefully considered, it was deemed desirable to make the English signatories to the address to the Sultan acquainted with the Earl of Derby's communication, and to invite their attendance at a meeting to be held in this house on Friday, December 18, at two o'clock, for consultation, with a view to the appointment and early departure of the deputation.

The Chairman suggested the desirableness of a request being made for special prayer for the divine blessing to rest upon the mission of the proposed deputation, as soon as the time of their departure is fixed.

The Secretary was instructed to acknowledge the communications from the Foreign Office; to express to the Earl of Derby the gratification with which the Council had heard that it has been authoritatively denied, both at Damascus and Constantinople, that there was any foundation for the statement that orders had been issued by the Turkish Government for the suppression of Protestant schools in Syria.

The Council, feeling a deep interest, in common with their fellow-Christians in all lands, in the progress of sound and Christian education, rejoice to hear that schools may still be established throughout Turkey, on the observance of the same regulations as govern those already existing in that land.

With respect to the report received from Her Majesty's Vice-Consul at Damascus, on the subject of the five Ansairyeh Christians who had been brought as military prisoners to Damascus, the Council would call his lordship's attention to the circumstances narrated in their Secretary's letter of December 1—viz., the arrest of Ansairyeh Christians in the district of Latakia; the sudden and violent attack made by Turkish soldiers on the mission and school premises; the treatment of the owners, including some women; and the forced and, as it would appear, illegal enlistment of some of the men into the Turkish army at the time they were statedly engaged in teaching.

If, as the Council are informed, the forced military service is avowedly in consequence of the Christian profession made by these men, and notwithstanding the legal exemption of such persons as are heads of families, or are engaged in teaching, or are willing to pay an exemption-tax, then there would appear to be an infliction of wrongs upon these unoffending men, calling for the sympathy and remonstrance of their fellow-Christians, and of the friends of justice and humanity everywhere.

The Council would call his lordship's attention to the circumstance mentioned in Lord Tenterden's letter of November 30, that these Ansairyeh Christians were brought to Damascus as military prisoners, but for what cause they were treated as prisoners is not shown, nor is it even alleged that resistance had been offered, or that any charge of misconduct had been brought against them, nor does it appear that any conscription for the army was taking place in that district at the time.

WEEK OF PRAYER, 1875.

The Secretary reported progress in arrangements for meetings at the West-end during the approaching January Week of Universal Prayer.

CHRISTIANS IN TURKEY.

Damascus, November 4, 1874.

A Constantinople telegram of the 10th of October, from the *Times'* correspondent, gives the authoritative denial of the Porte to the allegations that Moslems converted to Christianity have lately been made the subjects of a persecuting policy, and declares that the British Ambassador has been assured that the privileges and protection accorded to all religions by the Firman of 1856 will be strictly maintained. It adds, that the cases referred to from the Ansairyeh tribe arose out of the exemptions from military service claimed by three individuals on the plea that they had become Christians.

As this telegram is likely to mislead public opinion, already thoroughly aroused by the uniform and bitter persecution to which all converts from Mohammedanism to Christianity in the Turkish dominions have of late been subjected, we propose to place in opposition to the denials and assertions of the Turkish Government a *resumé* of facts, most of which are registered in the Archives of the British and other Governments, and all of which your correspondent is prepared to substantiate.

The "persecuting policy" now denied first manifested itself under the present Turkish Ambassador at Vienna when Waly of Syria. In December, 1869, twelve men were secretly conveyed in chains from prison in Damascus to Beyrout; thence they were sent to the dungeons of Hanak Kalessi; but the wretched vessel that bore them having been wrecked at Rhodes and Malta, they were finally landed at Tripoli in Barbary, and exiled to the distant interior settlement of Marzouk. Who were these men? They were dervishes of the Shadili order, who had received pictures, crosses, and baptism from the Franciscans of the Terra Santa of Damascus. No crime was laid to their charge but that of having become Christians; and for this grave offence they were transported, notwithstanding the intervention of Russia, Austria, and France on their behalf, and their families were left in Damascus to subsist on charity.

Following closely was the case of Haj Hassan Furwy el Arbegy. He was a Moslem of Akka, who had earned the title "Haj" by making five pilgrimages to Mekka. In 1870 he began to attend Bible-classes and public worship in the Protestant Church, Beyrout, and having professed himself a Christian, he became the object of bitter persecution, private and official. Attempts were made to assassinate him, and he was frequently summoned to the military barracks, where he was urged to give up Christianity, and on refusing to do so, he was grossly insulted, and threatened with the direst punishment. On the 28th of June, 1871, Haj Hassan was arrested by seven policemen, by order of the present Turkish Ambassador at Vienna, and brought to Damascus in chains. In Damascus he was handed over to Mustapha Bey, Chief of the Police, who tried to make him abandon Christianity; but, failing in this, he tried in vain to induce him to drink a cup of coffee, coffee being considered a most dangerous beverage when administered to an apostate. The Chief of the Police then handed the prisoner over to two policemen. These conducted him to the brink of a deep well, in the corner of a dark arched room, and ordered him to recant. At the same time they pierced his legs and back with their bayonets till the blood ran down into his shoes, and threatened to hurl him into the well unless he abandoned Christianity. These gentle measures, coupled with an offer of money, not having had the desired effect of bringing Hassan back to the fold, Muhammed Rashid Pasha, the Waly, had the apostate brought into his presence. Then he cleared the room and locked the door, and when the two were alone, face to face, his Excellency tried all his powers of persuasion on the prisoner, but finding that money even —the most powerful argument in Syria— failed to touch his heart, he changed his mood, and, livid with rage, hurled at the apostate the most dreadful imprecations. "Begone," he said, "to Jehennam;" and then, becoming more definite, he added, "If you have not left the country in twenty days, I will send you to Constantinople, with your hands nailed up in a block of wood." The man was rescued alive from the Waly simply by the energy of Captain Burton, and the Protestant convert was allowed the liberty of going into exile.

On the same day that Haj Hassan was taken back to Beyrout, a Moslem convert to Christianity was found hanging by the neck, dead, in the Jami'a el Amwy. This was Arif Effendi en Nablousy. He had been baptized in Athens, under the name Eustasios, but straying to Constantinople on business, he was recognized, arrested, and brought to Damascus. In Damascus he had an interview with the Protestant missionaries, to whom he expressed great fear of being put to death, and he sought from them protection, offering at the same time to consign his children to their entire care. Haj Hassan saw this man in prison, and as he was taken away by some guards, he said he was being led to execution for being a Christian. It is difficult to speak positively about the deeds that are done in darkness; three things, however, are certain. 1. The man expressed great fear of being put to death, and sought to be protected from the authorities. 2. While imprisoned in the Mosque, and absolutely in the power of the authorities, he was found hanging by the neck, dead. 3. He was carried away in a sack by one man, like a malefactor, and shot into a hole, like a dog. On the day Haj Hassan escaped by simple banishment, Arif Effendi en Nablousy was hanged. No crime but that of having become Christians was laid to their charge.

Passing over a number of similar cases of persecution in Cyprus, Smyrna, and other parts of the empire, which show that the "persecuting policy" is not confined to isolated facts, we come to the case of the three Ansairyeh conscripts so misrepresented in the telegram. About twenty years ago, Mr. Lyde, an Englishman, established a school in an Ansairyeh village, and a number of his pupils became Christians after his death. These were chiefly employed as teachers by the Anglo-American Mission of Latakia. On the

22nd of September, 1873, an order was issued to arrest the six male Ansairyeh converts to Christianity. Three of these gave themselves up to the Turkish authorities. They were Yusef Jedid, Selim Khalify, and Dawoud Suliman—men who, with their families, had been recognized as Christians by the Turkish Government for the past seventeen years. From the moment of their arrest they were treated with the most diabolical cruelty, to make them renounce Christianity. Though their friends brought them beds and food, they were not permitted to enjoy either, but lay hungry for twenty-four hours on the bare ground. Then their arms and hands were bound with ropes, and the ends of the ropes were given to mounted horsemen, who dragged them behind their horses to the sea-coast, but with such cruelty that they fell fainting to the ground. They were brought in chains to Beyrout, and finally conveyed to Damascus, with their fingers and hands cramped up in irons. From the moment of their arrest, every effort was made to compel them to give up Christianity. Those efforts were redoubled at Damascus; but when it was found that they could not be prevailed upon to apostatize, they were brought, on the 23rd of September, before a military tribunal, who questioned them as to their religion. They were told, if they did not renounce Christianity, they would be transported to Yemen. They replied, "Before we were Protestants we were Ansairyeh; we then worshipped the sun and moon, and several of the stars, and hated Moslems and Christians alike. Since we have become Christians, all that is changed, and we cannot give up Christianity, even to save our lives."

The chief of the tribunal, finding that he could not prevail upon them to become Moslems, left them for a short time, and on his return took them before a higher tribunal. Here they were subjected to a similar ordeal, and when they still continued to declare themselves Christians, the president ordered up the ballot-bag which is used at the conscription. They were put through the form of drawing tickets, and then separated and placed in different barracks in the city. As conscripts, they were treated with unparalleled cruelty. They were constantly insulted, even by their officers on parade, as "infidel dogs." They were frequently beaten, and one of them, who was being starved to death in a dungeon to make him conform to Moslem rites, was let out of prison through the intervention of the British Consul. Even at the last interview Mr. Green had with the Commander-in-Chief in behalf of the men, he got the irons taken off Dawoud Suliman's feet, after he had been kept a military prisoner for nine or ten months. During all this time he had never received either the pay or uniform of a recruit, and his clothes were supplied him by friends at Damascus. All the time the three men were kept at Damascus they were treated only as Moslems; and the official reply of the Commander-in-Chief to Mr. Green's remonstrances was this: "*There are no Christian soldiers in the Turkish army, and all who are in the army must comport themselves as Moslems.*" It must be borne in mind that these men had been seventeen years Christians, and were not, therefore, attempting, as is alleged, to escape the conscription, for Christians only pay the capitation infidel-tax (besides, they were *heads of families* and *teachers*, and, according to Turkish law, should have been exempted); that no conscription was taking place in the mountain at the time these men were arrested; that the order was given for the arrest of all the converts, and none else; and that one man who was seized on suspicion of having a leaning to Christianity, was liberated on his proving to the satisfaction of his judges that he was still an Ansairyeh; and that the three men were not enrolled in the army till, after protracted and unutterable cruelties, they still declared themselves Christians. Their incorporation in the army was thus entirely an after-thought, and as a punishment for apostasy.

The last case of persecution to which I will refer, though several instances have since occurred, was at Marash. A Moslem called Mustapha, and his wife and son, Ali and Rosie, who had attended Protestant worship for some time, were summoned before the Turkish Governor on the 4th of May, 1874. They were questioned about their religion and shut up in prison, and treated with great cruelty. On the following morning their hands were bound behind them, and they were driven on foot, before three armed horsemen, to Aleppo, a distance of 100 miles. Here they were again questioned as to their religion, and a Turk offered to make Mustapha a sergeant, and to take Ali into his service at 5*l.* per month, on condition that they returned to Islam. Shortly after this offer was made, they were taken outside of Aleppo, the officer in command assuring them that they were being led to execution. They were taken, however, to a village, where, they say, "they put our feet in fetters and imprisoned us, under the care of five armed men, and we were exposed to the abuse of the people of the village." The Aleppo Mufti took Ali

into his garden and said, "My son, we are going to kill you, unless you return to Islam." Ali replied, "I accept the will of God; do what you will." They were again imprisoned for thirteen days, and on the morning of the fourteenth day Mustapha's wife was brought to him from Marash, the Governor having banished her from her children, to prevent her from corrupting them. They were next all sent under guard to Alexandretta, whence, after lying eight days in prison, they were transported to Constantinople. After remaining eleven days at Constantinople, without trial or examination, they were put on board a Turkish steamer and sent to Smyrna, where, after lying in prison till the 18th of June, they were liberated by a Vizierial order, which imposed upon them the conditions of reporting themselves once a-week to the Government, and of not going half an hour beyond the city gate without giving notice of the fact.

Thus, cruelly driven up and down the empire by a band of armed men, with the assurance that they were being led to execution, one cruel officer accompanying them to terrify them, and one of gentler words to coax them back to Islam, they are at last exiled to Smyrna, where, in a strange city, and without friends and resources, they must live in banishment from their homes and friends. I may add, that these people have been charged with no crime except that of having become Christians.

The active sympathy of the Christian Governments of Europe and America has already been enlisted on behalf of these sufferers, through the efforts of the Evangelical Alliance; and the friends of Turkey, as well as the advocates of religious liberty, are still endeavouring to induce the Turkish Government to abide loyally by her sacred obligations in the matter of religious liberty. It is to be hoped that Turkey, in her own interest, will put a stop to these outrages, which only alienate her best friends, and can be of no real benefit to Islam or the empire.

MEETING OF SIGNATORIES TO THE ADDRESS TO HIS MAJESTY THE SULTAN, HELD AT THE ALLIANCE HOUSE, ON DEC. 18, 1874.

The following resolution was unanimously passed:—

"The Secretary having reported that the following gentlemen have already expressed their willingness to undertake the duty of going to Constantinople jointly with the Secretary on the proposed deputation to the Sultan, viz.:—

Lord Francis Conyngham, M.P.;
Hon. and Rev. E. V. Bligh, M.A.;
Rev. J. S. Blackwood, D.D., LL.D.;
Samuel Gurney, Esq.;
Jabez Johnson, Esq.;
R. N. Fowler, Esq.;

—they are hereby appointed representatives of the Council for that purpose. The Secretary is instructed to bring the subject further under the earnest attention as well of members of the Council individually as of signatories to the address, with the view to induce as many of them as can possibly make it convenient *to aid the object by uniting themselves to the deputation.*

The deputation proposes leaving for Constantinople the first or second week in January.

SUBSCRIPTIONS RECEIVED DURING THE MONTH.

	£	s.	d.
Worcester Subscriptions, per T. Witherington, Esq.	5	13	0
Roscommon Subscriptions, per J. S. Darling, Esq.	2	10	0
Langholm Subscriptions, per W. E. Malcolm, Esq.	8	0	0
Leamington Subscriptions, per J. Fenn Clark, Esq.	3	6	0
Rev. J. M. Mountford	0	10	0
Rev. R. J. Burton	1	0	0
Rev. William Owen	0	5	0
Rev. G. W. Armitage	0	10	0
Rev. Dr. Blackwood	1	1	0
Rev. George Jones	0	10	6
Rev. W. H. Clarkson	0	10	0
Rev. W. Chawner	0	10	0
Rev. W. Lewis	0	10	6
Rev. W. Bradley	0	5	0
Rev. Allen Windle	0	10	0
Rev. John Borland	0	5	0
J. A. Lambert, Esq.	0	10	0
Miss Hill	0	10	0
John Small, Esq.	1	1	0
R. Worsley, Esq.	0	5	0
Mrs. Gibson	1	1	0
Sir Titus Salt, Bart.	5	0	0
W. J. Gwynn, Esq.	0	10	0
C. H. H. Oliphant Ferguson, Esq.	2	0	0
F. Wills, Esq.	1	1	0
Mrs. Scott	1	1	0
BY COLLECTOR.			
Mr. C. W. Smith	0	5	0
Colonel Gabb	0	10	0
E. Dawson, Esq.	0	10	6
G. Unwin, Esq.	0	10	6
John Benham, Esq.	1	1	0
N. Griffiths, Esq.	1	1	0
F. Ehrenzeller, Esq.	1	1	0
Mr. W. Cæsar	0	5	0
Rev. G. T. Perks	0	5	0
Rev. G. Despard	1	1	0
Mrs. Yates	1	0	0
Mrs. Edmonds	1	0	0
Lockhart Gordon, Esq.	0	10	0
Miss Bacon	0	5	0
Mrs. Sarjant	0	5	0
Mrs. Paget Clarke	0	5	0
F. F. Felton, Esq.	1	1	0
Rev. J. C. Galloway	0	5	0
Mr. F. Goad	0	5	0
Miss Nolloth	0	5	0
Rev. E. E. Jenkins	1	0	0
Thomas Sercombe, Esq.	1	1	0
J. O. Chadwick, Esq.	1	1	0
Miss Day	0	5	0
TURKEY PERSECUTION FUND.			
Wm. F. Burnley, Esq.	5	0	0
C. Gammin, Esq.	2	0	0
Mrs. Kay	2	2	0
The Countess of Aberdeen	5	0	0
James Barlow, Esq.	2	0	0

JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Adelphi.